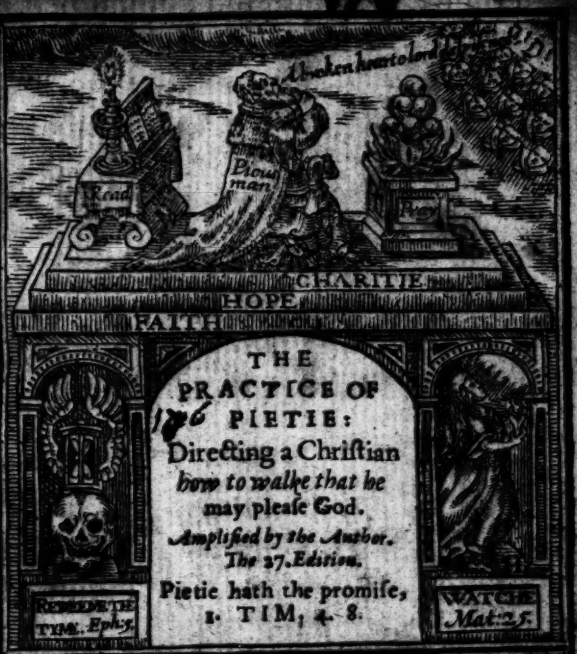


THE PRACTICE OF PIETIE:

Directing a Christian *how to walke that he* may please God.

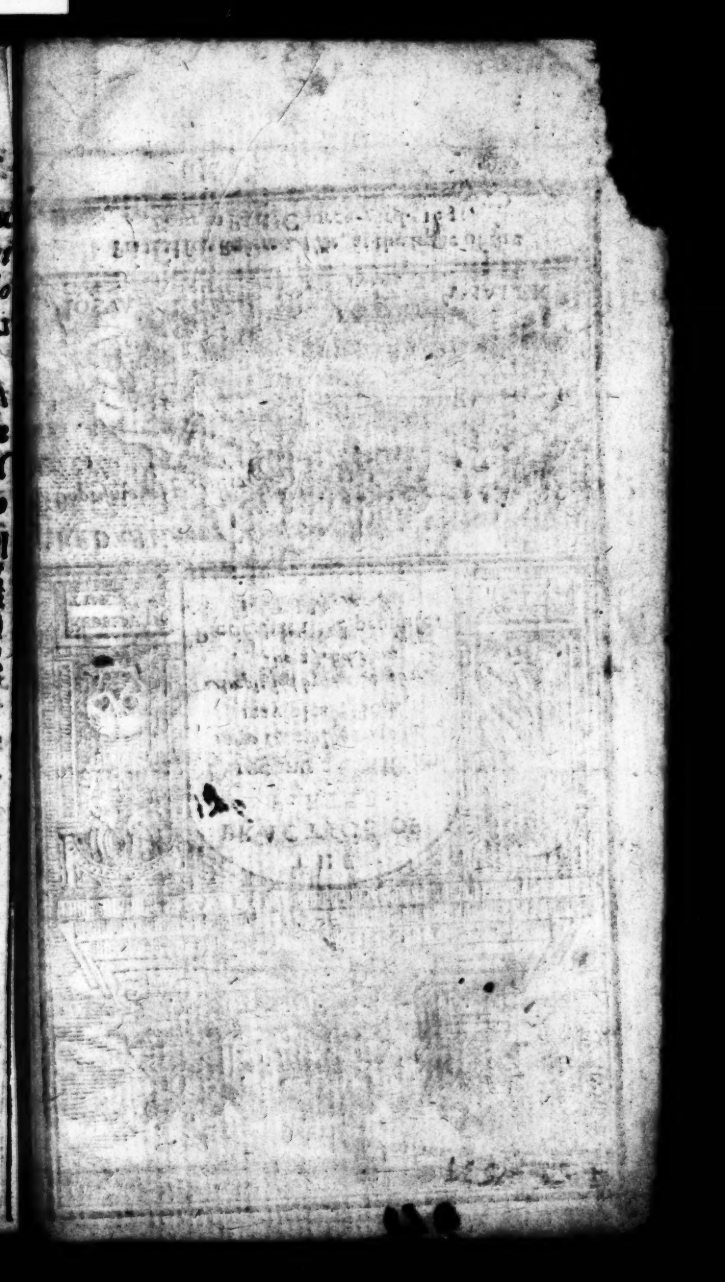
Amplified by the Author.

The 27. Edition.

Pietie hath the promise, 1. TIM. 4. 8.



Printed for *Robert Allot*, at the signe of the *Beare* in Pauls Church-yard. 1631.



TO THE HIGH AND MIGHTY Prince, CHARLES, *Prince of Wales.*

CHRIST IESVS, *the* [a] PRINCE of Princes, *blesse your* Highnes with length of dayes; *and an* increase *of all* Graces; *which may make you* truly prosperous *in this* life, and eternally happy in that which is to come. [a] 1 Tim. 6. 15 Apoc. 12. 13.

Ionathan *shot* [b] three Arrowes, to *driue* Dauid *further off from* Sauls furie: and *this is the* third Epistle *which I haue written, to draw your* Highnesse [b] 1 Sam. 20. 20.

2 Chron. 34.3.

reverence to Gods favour, by *directing your heart to seeke* (like Iosiah) in your youth, to seeke after the God of *David*; (and of *Iacob*) your Father. *Not but that I know, that your* Highnesse *hath this without mine admonition; but because I* [d] *would with the* Apostle, *have you to* abound in every Grace, in Faith and knowledge, and in all diligence, and in your loue to Gods seruice and true Religion. *Neuer was there more neede of* plaine *and* vnfained *Admonition: for the* Cornicke, *in that saying, seemeth but to haue* prophecied *of our times*, Obsequium amicos, veritas odium parit. *And no marueil: seeing that wee are fallen into the* dregs of Time, *which being the* last, *must needs bee the worst dayes. And how can there bee worse, seeing* Vanitie *knowes not how to bee* vainer, *nor* Wickednesse *how to bee more* wicked? *And wherein*

[d] *Qui monet vt facias, quod iam facis, ipse monendo Laudat, & hortatu comprobat acta suo.* 2 Cor. 8.7.

here-

heretofore those haue beene counted most holy, who haue shewed themselues most zealous in their Religion; they are now reputed most discreet, who can make the least profession of their Faith. And that these are the last dayes, appeares euidently; because the Securitie of mens eternall state hath so ouerwhelmed (as CHRIST foretold it should) all sorts: that most who now liue, are become louers of pleasures, more then louers of God: And of those who pretend to loue GOD, O GOD! what sanctified heart can but bleed, to beholde how seldome they come to prayers? how irreuerently they heare Gods Word? what strangers they are at the Lords Table? what assiduous spectators they are at Stage-playes? where (being Christians) they can sport themselues to heare the Vassals of the [c] diuell professing Religion, & blasphemously abusing phra-

Mat. 25. 1. 2 Tim. 3. 4.

[c] Exemplum accidit mulieris, Domino teste, quæ Theatrum adiit, & inde cum Dæmonio rediit: Itaque in exorcismo cum oneraretur immundus spiritus, quod ausus est fidelem aggredi: constanter & iustissimè quidem (inquit) feci, in meo eam inueni. Ter. de spect. lib. cap. 26.

Therefore *Tertullian in cap.6.* cals the stage, *Diaboli Ecclesiam, & Cathedram pestilentiæ* Iam.5.9. Apoc.21.20.

ses *of holy* Scripture *on their* Stages, *as familiarly as they vse their* Tobacco-pipes *in their* bibbing-houses. *So that hee who would now adayes seeke in most Christians for the* power, *shall (scarce almost) finde the very* shew *of* godlinesse. *Neuer was there* more sinning, *neuer lesse remorse for sinne. Neuer was the* Iudge neerer to come, *neuer was there so little* preparation *for his* Comming. *And if the* Bridegroome *should* now *come, how many (who thinke themselues wise enough, and* full *of all* knowledge) *would bee found* foolish Virgins, *without* one drop *of the* Oyle *of saving* Faith *in their* Lampes? *For the greatest* VVisedome *of most men in this age, consists in being* wise, *first, to deceiue* others, *and in the end, to deceiue* themselues.

Mat.25.8.

And if sometimes some good Booke *haps into their hands: or some* good motion *commeth into*

into their heads, *whereby they are put in minde to consider the* vncertainty *of this life* present; *or how* weake assurance they *haue* of eternall life, *if this were ended: and how they haue some* secret sinnes, *for which they must needs repent* here, *are bee punished for them in* Hell hereafter: Security *then forthwith whispers the* Hypocrite *in the* Eare, *that though is bee fit to* thinke *of these things, yet,* It is not yet time; *And that hee is yet* young enough *(though hee cannot but know, that many millions as* young *as himselfe are already in Hell, for want* of timely repentance.) Presumption *warranteth him in the* other Eare; *that* hee may haue time hereafter, at his leisure to repent; *and that howsoeuer* others *dye, yet hee is* farre enough *from* death, *and therefore may* boldly *take yet a* longer time, to enioy his sweet pleasures, and to increase

his wealth and greatnes: *And hereupon* (like Salomons slug-gard) *hee yeelds himselfe to* a little more sleepe, a little more slumber, a little more folding of the hands to sleepe in his *former sinnes*: *at last*, Despaire (Securities *ugly Hand-maide*) *comes in* vnlooked *for, and shewes him his* Houre-glasse: *dolefully telling him*, that his time is past: *and that nothing now remaines, but to* dye, *and bee* damned. *Let not this seeme* strange *to any*, *for* too many *haue found it* too true, *and* more, *without* more grace, *are like to bee thus* soothed *to their end*; and in the end snared *to their* endles *perdition.*

Iude v. 3.

In my desire therefore of the common saluation; *but especially of your* Highnesse *everlasting* welfare, *I haue endeauoured to extract* (*out of the* Chaos *of* endlesse controuersies) *the* old Practice of true Pietie,

which flourished before these Controuersies were hatched: which my poore labors (in a short while*) come now forth againe the* 3. and 20. time, *vnder the* gracious protection *of your* Highnesse fauour: *and by their* entertainement *seeme not to be altogether* vnwelcome *to the* Church *of* Christ. *If to be* pious, *hath in all* ages *beene held* the trueſt honour: *how much more* honourable *is it, in so* impious *an* age, *to bee the true* Patrone and Patterne of Piety? Piety *made* Dauid, Salomon, Iehoſaphat, Ezechias, Ioſias, Zerubbabel, Conſtantine, Theodoſius, Edward *the* ſixt, *Queen* Elizabeth, *Prince* Henry *and other* religious Princes, *to ber so* honored: that their names *(since their deaths)* ſmell *in the* Church of GOD *like a* precious oyntment, *and* their remembrance is ſweete as Honey in all mouthes, and as Muſicke at a banquet of Wine: Eccleſ. 7. 2. Eccleſ. 4. 21.

when

when as the lippes of others, who haue beene godlesse *and* irreligious Princes, doe rot and stinke in the memory of *Gods people. And what honour is it for* great men *to haue* great Titles *on earth; when God counts their Names vnworthy to bee* written in his Booke of life in Heauen?

*Luk.10.20. Apoc.17.8.

It is Pietie *that* embalmes *a* Prince *his good name, and makes his face to* shine *before* men, and glorifies his soule *among* Angels. For as Moses his face, *by* often talking *with* God, shined *in the eyes of the people*; *so* by frequent praying (*which is our* talking *with God*) *and* hearing the VVord, (*which is* Gods speaking *vnto vs*) wee shall be changed from glory to glory, by the Spirit of the Lord, to the Image of the Lord. *And seeing* this *life is* vncertaine *to all*, (*especially to* Princes:) *What* argument *is more fit, both for* Princes,

Exod.31.29, 30.

2 Cor.3.18.

ces, and People to *ſtudie*, *than that which teacheth* ſinneful man *to* deny himſelfe, *by mortifying his* corruption: *that hee may enioy* Chriſt, *the Author of his ſalvation*: *To renounce theſe* falſe *and* momentany *pleaſures of the world*, *that hee may attaine to the* true and eternall *ioyes of Heauen*: *and to make them* truely honorable *before* God *in Piety*, *who are now* onely honorable *before* men *in* vanity? *What* charges *ſoeuer wee ſpend in* earthly vanities *for the moſt part*, *they either dye* before vs, *or* wee ſhortly dye after them: *but what wee ſpend like* [t] Mary *in the* Practice of Piety, *ſhall remaine our* true memoriall *for euer*. *For* [a] Piety hath the Promiſe of this life, and of that which ſhall neuer end. But [b] *without Pietie there is no* internall comfort to *bee found in* Conſcience, *nor* externall peace *to bee looked for in the* World, *nor any* eternall hap-

t Mat. 26. 13
a 1 Tim. 4. 8
b *Principibus ad ſalutem ſola ſatis vera eſt pietas, abſque illa vero nihil eſt vel exercitus vel imperatoris fortitudo, vel apparatus reliquus* Zozom. Eccl. hiſt. lib. 9. cap. 1.

happines *to be hoped for in* Heauen. *How can* Pietie *but promise to her selfe a* zealous Patrone *of your* Highnesse; *being the sole* Son and Heire *of so* gracious *&* great *a* Monarch: *who is not onely the* defender of the faith *by* Title; *but also a* defender of the Faith *in* truth: *as the* Christian World *hath taken notice by his* learned *confuting* of Bellarmines *ouer-spreading Heresies*: *and his* suppressing *in the blade of* Vorstius Athean blasphemies? *And how* easy *is it for your* Highnesse *to equall* (if not exceed) all *that went before you, in* Grace *and* greatnesse; *if you doe but* set *your* heart *to* seeke, *and to* serue God, *considering how* religiously *your* Highnesse *hath beene* educated *by godly* and vertuous Gouernours *and* Tutors: *as also that you liue in such a time, wherein* Gods prouidence, *and the* Kings religious care *haue placed ouer this* Church (*to the*

The Honorable Sir *Robert Cary* Knight, and the Religious Lady *Cary* his Wife.
Mr. *Thomas Murray.*
Sir *Iames Fullerton.*
2 Chr. 24. 16

vn-

vnspeakable comforts thereof.) *another venerable* Iehoiada, that doth good in our Israel both towards God, and towards his House: *of whom your* Highnesse *at all times, in all* doubts, *may learne the* sincerity of Religion, *for the* Saluation of your *inward* Soule; and the wisest counsell *for the* direction *of your outward* state? *And to excite you the rather, to the zealous* Practice *of diuine* Piety; often *suppose with your selfe, that your* Highnesse *heares your* religious *Father* Iames, *speaking vnto you, as sometimes* holy Dauid *spake to his* Sonne *Salomon:* And thou *Charles* my Sonne, know thou the God of thy Father, and serue him with a perfect heart, and with a willing mind: for the Lord searcheth al hearts, & vnderstandeth all the imaginations of the thoughts: if thou seeke him, hee will be found of thee; but if thou forsake

The gracious Archbishop of Cant. *G. A.*

1 Chr. 28.9.

sake him, hee will cast thee off for euer.

To helpe you the better to seeke *and serue this* God Almighty, *who must bee your* chiefe Protectour *in* life, and onely Comfort in death: *I here* once againe, *on my bended knees, offer my old mite* new *stampt, into your* Highnesse *hands: daily for your* Highnesse, *offering vp vnto the most* High, *my* humblest prayers: *that as you grow* in age and stature: *so you may (like your* Master Christ (increase in wisedome and fauour with God and all good men. *This* suit *will I* neuer cease: *In all other matters I will* euer rest,

Your Highnesse humble Seruant, during life to be commanded,

LEVVES BAYLY.

AD CAROLVM PRINCIPEM.

Tolle malos, extolle Pios, cognosce Teipsum:
Sæva teme, Patri consule, disce pati.

Mem Dr Sheldon ArchBp of Canterbury after told me Anno 1659 that Dr Lewes Bayly was not the Author of this Book

TO THE DEVOVT READER.

I Had not purposed to enlarge the last *Edition*, saue that the *importunitie* of many *deuoutly* disposed, preuailed with mee, to *adde* some points, and to *explicate* others. To satisfie whose Godly requests, I haue done my best *endeauour*: and withall *finished* all that I intend in this argument. If thou shalt hereby reape any more *profit*, giue God the more *praise*; and remember him in thy *prayers*, who hath vowed both his *life* and his *labours*, to further *thy saluation* as his *owne*.

Farewell in the *Lord* *IESVS*.

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THE

THE PRACTICE OF PIETY.

Directing a Christian how to walke, that he may please God.

WHosoeuer thou art that lookest into this *Booke*, neuer vndertake to reade it; vnlesse thou first *resolueſt* to become from thy heart an vnfained *Practitioner* of *Pietie*. Yet reade it, and that speedily, lest before thou hast read it ouer, *God* (by some vnexpected death) cut thee off, for thine inueterate *Impietie*.

The Practice of Pietie consists

- In glorifying God aright
  - In knowing
    - 1 The essence of God, and that, in respect of
      - 1 The divers manner of being therein, which are Three Persons; — 1 Father. 2 Sonne. 3 Holy Ghost.
      - 2 The Acts thereof which are either — Nominall: or — Reall; — 1 Absolute — 1 Simplenesse. 2 Infinitenesse. — 2 Relative, — 1 Life. 2 Understanding. 3 Will. 4 Power. 5 Majestie.
    - 2 Thy owne selfe in respect of thy state of — 1 Corruption. 2 Reparation.
  - 1 By thy life, in dedicating thy selfe devoutly to serve him, — Ordinarily — 1 Privately in thine owne person. — 2 Publikely. — 1 With thy family every day. 2 With the Church on the Sabbath day. — Extraordinarily, by — Fasting. Feasting.
  - 2 By thy death in dying — 1 In the Lord. 2 For the Lord.

Vnlesse

Vnlesse that a man doth truly *know* God, hee neither can nor will *worship* him aright: for how can a man *love* him, whom hee *knoweth not*? and who will *worship* him, whose helpe a man thinks he needeth not? and how shall a man seeke remedy by Grace, who neuer vnderstood his misery by *Nature*? Therefore (saith the [a] Apostle) *Hee that commeth to God, must beleeue that God is, and that he is a rewarder of them that seeke him.*

Tum Deum amare libet, cum persuasum habemus ipsum esse optimum maximum, vbique præsentem, omnia in nobis efficientem, cum in quo viuimus, mouemur, sumus, Bucer. *in* Psal. 115.

[a] Heb. 11. 6.

And for as much as there can be no true *Piety*, without the knowledge of God; nor any good *practice*, without the *knowledge* of a mans *owne selfe*: wee will therefore lay downe the knowledge of Gods *Maiestie*, and Mans *Miserie*, as the first and chiefest grounds of the *Practice of Piety*.

Dando in primis operam est, vt Deum nerimus, quemquot fælices esse volumus. Quid nostu, si teipsum nescis?

A PLAINE DESCRIPTION of the Essence and Attributes of God, out of the holy Scripture, so farre forth as euery Christian must competently know, and necessarily beleeue, that will be saued.

ALthough no creature can define what *God* is, because hee is a *incomprehensible*, and dwelling in *inaccessible light*; yet it hath pleased his *Maiestie*, to reueale himselfe in his *Word* vnto vs, so farre as our weake *capacity* can best conceiue him. Thus:

God is that one spirituall and infinitely

a Psa. 143. 3
1 Tim. 1. 16
b Deu. 14. & 4. 31. & 31. 39. & 6. 4.
Isa. 45. 5, 6, 7, 8
1 Cor. 8. 4.
Eph. 6. 5, 6.
1 Tim. 2. 4.
c Ioh. 4. 24.
1 Cor. 2. 17.

e infinitely f perfect g Essence, whose being is h of himself eternally.

In the *Divine Essence*, we are to consider 2 things: First, the *diuers* manner of being therein; secondly, the *Attributes* thereof.

The *diuers* manner of being therein, are called i *Persons*.

A *Person is a k distinct substance of the Godhead*.

There are m *three* Diuine Persons, the *Father*, the *Sonne*, and the *Holy Ghost*: These three *Persons* are not three seuerall *substances*, but three distinct *subsistences*; or three *diuers* manner of beeing of n *one* and the *same substance*, and *Diuine Essence*. So that a Person in the *Godhead*, is an indiuiduall *vnderstanding*, and incommunicable *Subsistence*, liuing of it selfe, and not sustained by *another*.

In the *vnity* of the Godhead, there is a o *plurality*, which is not *accidentall*, (for God is a most *pure act*, and admits no accidents:)

e 1 Ki. 8. 17. Psal. 147. 5.
f Deu. 32. 4
g Exo. 3. 14
h 1 Cor. 8. 6. Act. 17. 25. Rom. 11. 36
i Heb. 1. 3.
k Ioh. 2. 1. Ioh. 5. 31, 37 Ioh. 14. 10. 1 Col. 2. 9.
m Gen. 1. 26. 3. 22 & 11. 7 Exo. 20. 2. Hos. 1. 4, 7. Isa. 63. 9, 10 Zach. 3. 2. Hag. 2. 5, 6. 1 Ioh. 5. 7. Mat. 3. 16, 17 & 28. 19. Ioh. 14. 26. 2 Cor. 13. 13.
n *Singula sunt in singulis, & omnia in singulis, & singula in omnibus, & vnum omnia.* Aug. lib. 6. de Trinit. cap. vlt.
o Gen. 21. 22 & 3 22 & 11. 7. Isa. 6. 3

cidents:) nor *essentiall*: (for God is one *Essence* onely) but * *personall*.

The persons in this one *Essence* are but three. In this * *Mysterie* there is *alius & alius*, another & another: but not *aliud & aliud*, another thing & another thing.

The *Divine Essence* in it selfe, is neither *divided* nor *distinguished*. But the three *Persons* in the *Divine Essence* are distinguished among *themselves* three manner of waies.

1. By their *Names*.
2. By their *Order*.
3. By their *Actions*.

1. *By their names thus.*

THe *first Person* is named the *father*; first, in respect of his † *naturall* Sonne *Christ*: secondly, in respect of the Elect, his ‡ *adopted* sons, that is, those who being not his sonnes by *Nature*, are

* *Persona divinitatis distinguuntur personaliter, sine ullo contrario impedite: o Deus est in divino, unus in Trinitate, & inconfuse trinus in unitate*, Iustin. in instit.

† Mat. 21. 37 Mat. 3. 17.
‡ Isa. 63. 16. Eph. 3. 14, 15

are made his sonnes by *Grace*.

The second *Person* is named the [m] *Sonne*, because he is [n] begotten of his [o] *Fathers substance* or *nature*: and he is called the *Word*: 1. because the [p] conception of a *Word* in mans mind, is the neerest thing, that in *some sort* can shadow vnto vs the maner, how he is *eternally begotten* of his Fathers *substance*: and in this respect he is also called the *Wisedome of his Father*, Prou. 8. 12. Secondly, because that by [q] *him*, the Father hath from the beginning declared his will for our saluation: hence called λογος, *quasi* λεγων, the *Person* speaking with, or by the Father. Thirdly, because he is the *chiefe* [r] *argument* of all the *Word of God*; or that *Word*, whereof God spake, when hee promised the *blessed Seede* to the *Fathers*, vnder the old Testament.

The *third Person* is named the *holy Ghost*: first, because hee is [s] spi-

m Prou. 30. 4
n Psal 2. 7.
o Heb 1. 3. Phil. 2. 6. Basil. sup. Iohan. Filium meum vocando in ipsum respexit, & λογον intemporalem: Iesus nomine illo æterna, quæ de Deus pater in ipsum intelligendo reflexit λογον æternum modo inenarrabili genuit: Et sicut exterior λογος, λογε interioris effigies quasi dicta: ita æternus ille λογος veritatis æterni Patris imago est, & manifestatio characters Heb. 1. 3.
q Ioh. 1. 18. 1 Pet. 1. 4. 10. 12.
r Act. 10. 43. Heb. 11. Luke 24. 27. Ioh. 5. 45. Act. 28. 23. 23. 25.
s Isa. 63. 10. 2 Cor. 13. 13.

z 1. Ioh. 5. 14. 1. Cor. 5. 17.

a Ioh. 20. 21, 22. Gal. 4. 6. Ioh. 15. 26. x 1 Pet. 1. 15, 16. y 2. Cor. 3. 18. 1. Thes. 5. 23. 2 Pet. 1. 2.

a Origo essentiæ in diuinis nulla est: origo personarum Patris habet in filio et spiritu sancto. Pater enim est prior filio, non tempore, sed ordine, Alsted.

b Mat. 28. 19. 1. Ioh. 5. 7.

c Idem dicitur Pater.

d vnaquæque ex tribus.

c spirituall without a body: secondly, because he is *spired*, and as it were breathed from both the *a Father* and the *Sonne*, that is, proceeded from them both. And he is called *holy*, both because he is *x holy* in his owne *nature*, and also the immediate *y sanctifier of Gods Elect people*.

2. *By this Order. Thus:*

THE *Persons* of the Godhead are either the *Father*, or those which are *of the Father*.

The *Father* is the *a first person* in the glorious *Trinity*, *b* having neither his *being*, nor *beginning* of any other, but of himselfe; *begetting* his *Sonne*, and together with his *Sonne*, *sending forth the holy Ghost* from euerlasting. The *persons* which are of the *Father*, are those, who inrespect of their *personall existence*, haue the *whole*

Diuine

Divine Essence, eternally communicated vnto them from the *Father*. And those are either *from the Father* alone, as the *Sonne*, or from the *Father* and the *Sonne*, as the *holy Ghost*.

The *Sonne* is the second *Person* of the glorious *Trinity*, and the *onely begotten Sonne* of his *Father*, not by *Grace*, but by *nature*; hauing his [b] being of the *Father alone*, and the *whole being* of his *Father*, by an eternal, and incomprehensible generation: & *with the Father*, sendeth forth the *holy Ghost*. In respect of his *absolute Essence*, he is of *himselfe*, but in respect of his *Person*, hee is, by an *eternal generation*, of his *Father*. For the *Essence* doth not beget an *Essence*, but the [c] *person* of the *Father* begetteth the *person* of the *Son*, and so he is *God of GOD*, and hath from his *Fa-*

[b] Filius Dei ἐλήφθη, quoad essentiā absolutam, est quidem a seipso & αὐτόθεος, sed rationē πρὸς τι καταγόμενος, siue esse personalis per æternam generationē a patre existit: ideoq; non est αὐτὸ θεος. Ioh. 6. 38, 7 Ioh. 5. 19. Mich. 5. 1. Joh. 2. 1. 1 Ioh. 2. 7. Heb. 1. 5.

[c] Aliud est habere Essentiam diuinam a seipso: & habere essentiam diuinam a seipsa existentem: remota enim relatione ad Patrem sola restat Essentia, quæ est a seipsa: hinc filius dicitur principiatus, non essentiatus. Th. Sum. pag. 933.

ther the beginning of his *Person* and *Order*, but not of *Essence* and *time*.

The *Holy Ghost* is the third *Person* of the blessed *Trinity*, b *proceeding* & sent forth, equally from c *both* the *Father* and the *Son*, by an internall and incomprehensible *spiration*: For as the *Son* receiueth the whole diuine Essence by *generation*; so the *holy Ghost* receiueth it wholly by *spiration*.

This *Order* betwixt the three *persons* appeares, in that the *Father* begetting, must in order be before the *Sonne* begotten; and the *Father* and *Sonne* before the *Holy Ghost*, proceeding from both.

This *Order* serues to set forth vnto vs two things: first, the *manner* how the *Trinity* worketh in their *externall actions*: as that the *Father* worketh of himselfe, by the *Sonne* and the *Holy Ghost*; the *Sonne from* the *Father*,

b Ioh. 15. 26. Therefore Rom. 8. 9. the Holy Ghost is called the Spirit of Christ.

c *Spiritus S. a Patre & a Filio procedit, tanquam ab vno & eodem principio, in duabus tantum personis subsidente, non autem tanquam a duobus ac diuersis principiis.*

ther, by the *holy Ghost*; the *holy Ghost*, from the *Father* and the *Sonne*. Secondly, to distinguish the first and *immediate beginning*, from which those externall and cõmon actions do flow. Hence it is, that forasmuch as the *Father* is the *fountaine* and *originall* of the *Trinitie*, the beginning of al *external* working: the [a] *Name of God* in relation, & the title of *Creator* in the *Creed*, are giuẽ in a speciall manner to the *Father*; our *Redemption* to the *Son*; and our *Sanctification* to the person of the *holy Ghost*, as the *immediate* agents of these actions. And this is also the cause, why the *Son*, as he is *Mediator*, referreth all things to the [b] *Father*, not to the *Holy Ghost*; and that the Scripture so often saith, that we are reconciled to the *Father*.

This diuine *order* or *Oeconomy* excepted; there is neither *first* nor *last*, neither *superioritie* nor *inferioritie* among the three *persons*,

a *Hinc Dei nomen sæpe in scripturis Patris.* κατ' ἐξοχὴν *tribuitur.* Ioh. 14. 1.

Rom. 8. 3. 1 Cor. 8. 6. 2 Cor. 1. 24.

b Mat. 11. 25, 26, 27. Ioh. 5. 19, 20, 21, 22, 23 Ioh. 11. 14, 22, Ioh. 12 49.

c 2 Cor. 5. 18, &c.

sons, but for nature they are coessentiall, for *Dignity* coequall, for *Time* coeternall.

The *whole* diuine essence is in *euery one* of the three *Persons*; but it was incarnated g onely in the second Person of the *Word*, and not in the person of the *Father*, or of the holy *Ghost*, for three reasons.

First, that God the *Father* might the rather set forth the greatnesse of his loue to *Mankind*; in giuing his *first* and *onely begotten Sonne*, to be incarnated, and to suffer death for mans saluation.

Secondly, that he who was in his *Diuinity* the Sonne of God, should bee in his *Humanity* the Son of *Man*: lest the *name of Son* should passe vnto another, who by his *eternall* nativity was not the *Sonne*.

Thirdly, because it was meetest, that that *person* who is the *substantiall Image* of his eternall *Father*,

g *Incarnatio verbi propriè non Patri nec Spiritui Sancto nisi ἐνυπόστατον ἀνθρωπότητα competit.* Damas. l. 1. *de orthod. fid. c.* 13. *Implenit carnem Christi Pater & Spiritus S. sed manifestatæ, non susceptione,* Aug. *serm.* 3. *de Temp.* Ioh. 3. 16. Rom. 8. 32. & 5. 8. 10. *Hoc mirum fœdus semper mens cogitet, vno hoc se dubitare, salua salus* Melanct. *Vt qui erat in diuinitate D. filius, fieret in humanitate hominis filius, non nomen filii ad alteram transferat, qui non esset ante natiuitatem filius.* Aug.

Father, should restore in vs the *spirituall Image* of God, which wee had lost.

In the *Incarnation*, the *Godhead* was not turned into the *Manhood*, nor the *Manhood* into the *God-head*; but the *Godhead*, as it is the *second person*, or *Word*, assumed vnto it the *Manhood*, that is, the *whole nature of man*, body and soule; and all the naturall *properties* and [a] *infirmities* thereof, *sinne* excepted.

The *Second Person* tooke not vpon him the *person* of man, but the *Nature* of man. So that the humane nature hath no personal *subsistence* of it owne, (for then there should bee *two* Persons in Christ;) but it subsisteth in the *Word*, the second Person. For, as the soule and body make but one Person of *Man*; so the Godhead and Manhood make but one Person of *Christ*.

The two natures of the God-head and Man-hood are so really

Congruebat filium assumere humanam naturam, vt has personæ, quæ est substantialis imago æterni Patris, restitueret imaginem Dei in nobis corruptam. Athan. Heb. 2. 17. 2. Heb. 4. 15.

a Infirmitates, meræ primæuæ, non peccatrices dispositionis.

Humana natura est distinctum & individuum a natura divina, est non sic distincta a persona. Keck. Syst. Theol. lib. 3 p. 119.

ally vnited by a *Personall vnion*, that as they neuer can be *separated* asunder, so are they not *confounded*; but remaine still distinguished by their seueral and Essentiall *proprieties*, which they had before they were vnited. As for example; the *infiniteneſſe* of the *Diuine*, is not communicated to the *humane* nature; nor the *finiteneſſe* of the *humane*, to the *diuine nature*.

Yet by reason of this *personal vnion*, there is such a *communion* of the *properties* of both natures, that that which is proper to the one, is sometimes attributed to the other nature. As, that God *purchased the Church with his owne blood*: And, *that he will iudge the World by that Man whom hee hath appointed*. Hence also it is, that though the *Humanitie* of *Christ* be a created, and therfore a *finite* and *limited* nature, and cannot be *every where present*, by actuall position, or locall extension,

Vniri Hypostatice Deum & hominem, nihil est aliud quam naturam humanam non habere propriam existentiam, sed assumptam esse à verbo æterno, ad ipsam verbi subsistentiam. Bellar. de incarnat. l. 3. cap. 8.

y Salvis & distinctis manentibus, proprietatibus naturæ tam assumentis, quam assumptæ.

Act. 20. 28. Act. 17. 31. Dr. Field of the Church, book 3. c. 35.

sion, according to his [o] *naturall being*: yet because it hath communicated vnto it the *personall Subsistence* of the *Sonne of God*, which is infinite, and without *limitation*; and is so vnited with God, that it is no *where* severed from God; the body of Christ, in respect of his [p] *personall being*, may rightly bee said to be *every where*.

[o] *Secundum esse naturale Christus non est vbique.*

[p] *Secundum esse personale Christus est vbique.*

3. *The Actions by which the three persons be distinguished.*

THe *actions* are of two sorts; either *External*, respecting the creatures; and those are after a sort common to *every one* of the three *Persons*: or *Internall*, respecting the *Persons onely* amongst themselues, and are altogether *incommunicable*.

In operibus ad extra tres personæ operantur simul, servato ordine personarum in operando.

The *Externall* and communicable *Actions* of the three *Persons* are these:

The *creation* of the world peculiarly

culiarly belonging to God the *Father*: The *Redemption* of the Church, to *God* the *Sonne*: And the *sanctification* of the *Elect*, to God the *Holy Ghost*. But because the [a] *Father* created, and still gouerneth the World by the *Sonne in the Holy Ghost*, therfore these externall actions are indifferently, in [b] Scripture, oftentimes ascribed to *each* of the three *Persons*, and therefore called *communicable* and diuided *Actions*.

[a] Rom. 11. 36.

[b] As redemption, Act 20. 28. and sanctification, 1. Pet. 1. 2. to the Father: Creation, Isai. 43. and Sanctification, 1 Cor. 1. 2. to the Son Creation, Psal. 33. 6. & Redemption, Eph. 4. 30. to the Holy Ghost. Ioyntly all to each: 1. Cor. 12. *Opera Trinitatis ad extra indiuisa, ad intra diuisa.*

The *Internall* and incommunicable *Actions*, or properties of the three *Persons*, are these:

1. To *beget*; and that belongeth onely to the *Father*: who is neither made, created, nor begotten of any.

2. To bee *begotten*: and that belongeth onely to the *Sonne*, who is of the Father alone, not made, nor created, but begotten.

To *proceede* from both: and that belongeth onely to the *holy Ghost*; who is of the Father and the

the Sonne; neither made, created, nor begotten, but *proceeding*.

So that when we say, that the Diuine *Essence* is in the *Father vnbegotten*: in the *Sonne begotten*: and in the *Holy Ghost proceeding*: we make not three Essences, but onely shew the diuers manners of *subsisting*, by which the *same* most simple, *eternal and vnbegotten Essence subsisteth* in each Person: namely, that it is not in the *Father* by *generation*: that it is in the *Son communicated* from the *Father*, by *generation*: and in the holy Ghost, *communicated* from both the Father and the Sonne by *proceeding*.

Persona nomen, non est aliquid ab essentia abstractè et separatum: Faint. Theol. disp. 2. *persona est ipsa essentia diuina, contracta ad certum & peculiarem subsistendi modum*. Zanchius. *Persona gignit, & gignitur: Essentia nec gignit, nec gignitur, sed communicatur*, Alsted.

These are incommunicable *Actions*; and doe make, not an *essentiall, accidentall*, or *rationall*, but a *real* distinctiō betwixt the three *Persons*. So that he who is the *Father* in the *Trinity*, is not the Sonne: He who is the *Sonne* in the *Trinity*, is not the *Father*: He

He who is the *holy Ghost* in the *Trinity*, is neither the *Sonne*, nor the *Father*, but the *Spirit*, proceeding fro both; though there is but one and the same Essence common to all *three*. As therefore wee beleeue, that the *Father* is *God*, the *Son* is *God*, and the *holy Ghost* is *God*: so we likewise beleeue, that *God* is the Father, *God* is the *Sonne*, and *God* is the *Holy Ghost*. But by reason of this *reall distinction*, the *person* of the one is not, nor neuer can be the *Person* of the other. The three *Persons* therefore of the *God-head* doe not differ from the *Essence*, but [b] *formally*: but they differ *really* one from another, & so are distinguished by their *hypostaticall* properties. As the Father is *God begetting* God the Son; the Son is God, *begotten* of God the Father; and the holy Ghost is *God proceeding* from both God the Father, and God the Son. Hence it is, that the Scriptures

vse

a Quum vnum cognito, primum incomprehensibili luce inuoluor. Nazian.

b Quamuis personæ cum Essentia non sit omnino idem, non tamen ab ea est omnino aliud: differt numero, quia sic in diuinis foret quaternitas, non re, quia essentia de personis prædicatur, sed formaliter τῷ λόγῳ, sine ratione ratiocinante: Essentia diuina non differt a personis, vt res a rebus, sed vt res a suis modis: nam in Deo non est res, & res, sed res, & modus rei.

vse the name of *God* two manner of waies? Either [b] *Essentially*, & then it signifieth the *three* Persons conioyntly, or [c] *Personally*, and then by a *Synecdoche* it signifieth but *one* of the three Persons in the *Godhead*. As the *Father*, 1. *Tim.* 2. 5. or the *Son*, *Act.* 20. 28. 1. *Tim.* 3. 16. or the *holy Ghost*, *Act.* 5. 4. 2. *Cor.* 6. 16.

And because the Diuine *Essence* (common to all the three persons) is but *one*, we call the same *Vnity*. But because there bee *three distinct Persons* in this one indiuisible Essence, we call the same *Trinity*. [e] So that this *Vnity* in *Trinity*, and *Trinity* in *Vnity*, is a holy [d] *mystery*: rather to bee religiously adored by *faith*, than curiously searched by *reason*, further then God hath reuealed in his Word.

b *Ipsa trinitas Nomen Dei essentiale positum, non minus Filium & Spiritum Sanctum, quam patrem designat.*

c *Vnitas trinitatis. Sacramentum hoc veneratione dum, non scrutandum, quo modo pluralitas sit in unitate, & unitas in pluralitate. Scrutari hoc temeritas est, credere pietas, nosse vero, vita aeterna.* Bern.

d *Nequit ad loquendum digne de Deo lingua sufficit, neque ad percipiendum intellectus prae-*

uales, magis ergo glorificare nos conuenit Deum, quod talis est, quis & intellectum transcendit, & cognitionis initium superat. Chrysost. Hom. 2. Heb. e *De Deo loqui etiam pera periculosissimum est.* Arnob. f *Linguae munus, & coercitamenta horrescit a quibus à de Deo sermonem habet.* Nazian.

Thus

Three sorts of the diuers manner of being in this Diuine Essence: now of the Attributes thereof.

ATributes are certaine descriptions of the Diuine Essence, deliuered in the Scriptures, according to the *weakenes* of our [z] *capacitie*, to helpe vs the better to vnderstand the *nature* of Gods Essence, and to discerne it from all other essences.

The *Attributes* of God are of two sorts, either *nominall*, or *reall*.

The *Nominall* Attributes are of three sorts: first, those which signifie Gods *Essence*: secondly, the Persons in the Essence: thirdly, those which signifie *his essentiall workes*.

Of the first sort, is the name [a] *Iehonah*, or rather [b] *Iehueh*, which signifieth *eternall being of himselfe*; in whom being without

[z] *Condescendis nobis Deus, vt nos consurgamus ad te.* Aug. de spe. c. 11.

[a] Exod. 15. 3 *Ab Hauah vel Haieh, Esse: nam ita Deus est a se ipso, vt sit sum esse, & durare. Omnes huius nominis literæ sunt spirituales, vt denotetur Deum esse Spiritum.* P. Mart. loc. com. cap. 11. P Montan. de arc. serm. c. 1. *Iehonah non habet plurale, & in scriptura sola vero Deo tribuitur*

out all beginning and end, all other beings both begin and end, Isa. 42. 8. Psal. 83. 18.

God tels *Moses*, *Exo.* 6. 4. *that hee was not knowne to Abraham, Isaac and Iacob, by his name Iehovah.* (Not but that they knew this to be the name of God; for they vsed it in all their Praiers) but because they lived not to see God effecting indeed, that which he promised them; in graciously deliuering their seede out of *Egypt*, in giuing them the *reall possessio of Canaan Land*; and so to be not onely *God Almighty*, by whom all things were made; but also performing *indeed* to the children, that which he promised in his Word to the *Fathers*, which this name *Iehovah* especially signifieth. And for this cause, *Moses* cals God *first Iehovah*, when the *vniuersall creation* had his absolute being, Gen. 2. 4. And this admirable name is graue on the *Decalogues* forehead,

Leons Bunt. 6. 3. intelligendus est de gradibus diuinarum perfectionum, Gerard. *loc. 3. de Deo. Deus Ex vsu scripturæ reuelationem sui, quando sese manifestat: Sic dicimus, Spiritus Sanctus nondum erat, id est, nondum innotuerat*, Alsted. *Lex. Theol. cap. 2.*

forhead, which was pronoũced vpon the *Israelites* deliuerance to be the *Rule of Righteousnesse*, after which, they should serue their Deliuerer in the promised Land.

Quod licet scribere, effari cur non liceret? Theod. in Epist.

This *Name* is so full of Diuine Mysteries, that the *Iewes* hold it a sin to pronounce it; but if it be no sin to write it, why would it be vnlawfull to pronounce it?

This Holy Name of God teacheth vs;

First, what God is in himselfe, namely, *an eternall being of himselfe.*

Secondly, how he is vnto *others*, because that from him *all other* Creatures haue receiued their *being*.

Thirdly, that we may confidently beleeue his promises: for he is named IEHOVAH, not only in respect of *being*, and caused all things to *bee*; but especially in respect of his *gracious promises*, which without faile he will fulfil

In promissionibus Iehouah est ὁ ὤν.

in

in his appointed time, & so causeth that to be, which was not before. And so this *name* is a *golden pledge* vnto vs, that because he hath *promised*, he will surely vpon *our repentance* forgiue vs all our sins, at the time of death, receiue our *Soules*, and in the *resurrection* raise vp our *Bodies* in glory to life euerlasting.

Isa. 55. 7.

Ioh. 12. 26. Ioh. 14. 2, 3. Iob 6. 40. Ioh. 11. 5.

The second name denoting Gods essence, is *Ehieh*; but once read, Exo. 3. 14. of the same roote that Iehovah: and signifieth, I AM or I WILL BE: for when *Moses* asked God by what name he should call him, God then named himselfe, *Eheieh Asher Ehieh*; *I am that I am*: or *I will be that I will be*: signifying, that he is an eternall, vnchangeable Being: For seeing euery creature is temporary and mutable; no creature can say *Ero qui ero: I will be that I will bee.* This name in the New Testament is giuen to our *Lord Christ*, when

he

he is called *Alpha and Omega, The beginning, and the ending, which is, which was, and which is to come, The Almighty.* Apoc. 1. 8. For all time past and to come, is aye present before God. And to this name, *Christ* himselfe alludeth, Joh. 8. 58. *Before Abraham was, I AM.*

This Name should teach vs likewise, to haue alwaies present in our minds our first *creation*, present *corruption*, & future *Glorification*: and not content ourselues with *I was* good, or *I will be* good, but to bee good presently; that when euer God sends for vs, hee may finde vs prepared for *him*.

The third name is *Iah*, which as it comes of the same *roote*, so is it the contract of *Iehouah*, and signifieth *Lord*, because he is the * beginning & *Being* of beings. It is a * name for the most part ascribed vnto God, when some notable deliuerance or benefit comes

* Deus est causa causarum & Ens entium.

* Psal 68. 19. Psal. 106. 1. Psal. 106. 1, 48. Psal. 111. 1, &c. Psa. 112. 1, &c. Psal. 113. 1, 9. Psal 115. 17, 18. Psa. 116. 19. Psal. 118. 5, 14. Psal. 135. 3.

comes to passe according to his former promise: and therefore all creatures in heauen and earth are commanded to celebrate and praise God in this name *Iah.*

The fourth is Κύριος, *Lord*; vsed often in the New Testament: for Κύριος or Κυρίω signifieth, *I am.* Hence Κύριος signifieth the first Essence of a thing, or authority. When it is absolutely giuen to God, it answereth to the Hebrew name IEHOVAH, and is so translated by the seuentie Interpreters: for *God is so a Lord, that he is of himselfe, and Lord of all.* This name should alwayes put vs in remembrance to [b] obey his commandements, and to feare his iudgements, and *submit* our selues to his blessed will and pleasure, saying with *Eli, It is the Lord, let him doe what seemeth him good.* 1 Sam. 3. 18.

The fifth is Θεός, *God*, 600. times vsed in the New Testa-

Iunius in Etymolo.

[a] ἀντούσιος. Polan. Syn. Theol 2. c. 6.

[b] Mal. 2. 6.

ment: and of prophane Writers commonly. It is derived [illegible] because hee runnes thorow, and compasseth all things; or [illegible], which signifieth to *burne and kindle*: for God is *Light*, and the Author both of *Heate*, & *Light*, and *Life*, in all Creatures, either immediately of himselfe, or mediately by secondary causes. The name is vsed either *improperly*, or *properly*, *Improperly*, when it is given either *figuratively* to Magistrates or *falsely* to Idols. But when it is properly & absolutely taken, it signifieth the Eternall Essence of God, being above all things and through all things: giuing life and light to all creatures, and preserving and gouerning them, in their wonderfull frame and order. *God seeth all places*: Let vs therefore euery where take heed what we do in his sight.

Thus farre the names which signifie

c Plato *in* Catylo. *Hoc illud Virgil.* *Deum namque ire per omnes terras que tractusque maris.* Zanchius. d *Deus est lux.* [illegible]

Ioh. 10. 14. 1 Cor. 8. 5.

e *Incumbit nobis necessitas recte viuendi: cum omnia quæ facimus, facta sint coram oculis Iudicis cuncta videntis,* Boetius.

signifie Gods Essence.

The name which signifieth the *Persons* in the *Essence*, is chiefly one, *Elohim.*

Elohim signifieth the *mightie Iudges*: It is a name of the plurall number, to expresse the *Trinity* of Persons in *Vnity* of Essence. And to this purpose the *Holy Ghost* beginneth the *Holy Bible* with this plurall name of *God*, ioyned with a Verbe of the singular number; as *Elohim Bara, Dij creauit, The* f *mighty Gods, or all the three Persons in the God-head created.* The *Iewes* also note in the Verbe ברא *Bara*, consisting of three Letters, the mysterie of the Trinitie. By ב *Beth*, *Ben*, the Sonne; by ר *Resh Ruah*, the Spirit; by א *Aleph*, *Ab* the Father. But this holy Mystery is more cleerely taught by *Moses, Gen.* 3. 22. *And* IEHOVAH *Elohim said, Behold, the Man is become as one of vs.* And, *Gen.* 19. 24. IEHOVAH *rained*

Nomen Elohim est personarum. Atque singulorum. Quum Elohim de una persona dicitur, Synecdochice dictum est propter Essentiæ vnitatem. Iunius.

f The like you may reade, Deut. 6. 4. Iosh. 24. 19.

vpon Sodom and vpon Gomorrah, brimstone and fire from Iehouah out of Heauen: [k] that is, God the Sonne, from God the Father, who hath committed all iudgement vnto the Sonne, Ioh. 5.22. See Psalme 33.6. Isa. 63.9,10. The singular number of Elohim is Eloah, deriued of Alah, he sware; becauſe that in all waightie cauſes, when neceſſity requireth an oath to decide the truth, wee are onely to ſweare by the Name of God, which is the great and righteous Iudge of Heauen and Earth.

This Name Eloah is but ſeldome vſed, as Abak. 3.3. Ioh. 4.9. Iob 12.4. and 15.8,36,4. Psalme 18.32. Psalme 114.7. Once it hath a Nonne, plural ioyned to it, Iob 35.10. Where is Eloah Goſai, the Almighty my Maker? to note the myſtery of the eternall Trinity. Many times alſo Elohim the plurall number, is ioyned with

[k] Sic Marcus Arethuſius in Smirnenſi Conſilio ſancte expoſuit, Socrat. Eccle. Hiſt. l. 2. c. 30.

This place well vrged, had grinded Arius in pieces.

with a verbe plurall, to expresse more emphatically this Mysterie, *Gen.* 35. 7. 2 *Sam.* 7. 23. * *Iosh.* 24. 19. *Ier.* 10. 10. *Elohim* is also sometime *Tropically* giuen to Magistrates, because they are Gods Vicegerents, as to *Moses*, Exod 7. 1. IEHOVAH *said vnto Moses, I haue made thee Elohim to Pharaoh*, that is, I haue appointed thee an Embassador to represent the person of the true *Three one* God, and to deliuer this message and will vnto *Pharaoh*. As oft therefore as we reade, or heare this name *Elohim*, it would put vs in minde to consider, that in one diuine Essence there are *three* distinct *Persons*, and that *God is* IEHOVAH *Elohim*.

* *Elohim Kedoschim Hu, Dij sancti ipse.*

Now follow the names which signifie Gods Essentiall workes, which are these fiue especially.

EL, which is as much as the *strong God*, [b] and teacheth vs, that God is not onely most strong, and fortitude it selfe, in his owne Essence: but also that it is he, that giueth all strength and power to all other Creatures. Therefore Christ is called, *Esay* 9. 6. *El Gibbor*, *The strong, most mighty God.* Let not Gods children feare the power of enemies, for *El* our God is more strong then they.

2. *Shaddai*, *that is *Omnipotent*. By this name, God vsually stiled himselfe to the Patriarches, *I am El Shaddai*, *The strong God, Almighty*. Because hee is perfectly able to defend his seruants from all euill: to blesse them with all spirituall and

b Hence Eli in Hebrew, as Mat. 27. 46. and *Eloi*, in the Syriacke, as Mar. 15. 31. doth signifie, my God. 2 Chro. 32. 8. * The 70. turne it παντοκράτωρ. It is deriued of Dai, sufficiencie, & the Relatiue, the same that ἀντέρεισις or of *Shad*, a Dugge, because God feedes his children with sufficiency of all grace, as the louing mother, the childe, with the milke of her breasts.

and temporall blessings, and to performe all his promises, which he hath made vnto them for this life, and that which is to come. This name belongeth only to the God-head, and to no Creature, and, not the humanitie of Christ. This may teach vs, with the Patriarches, to put our whole confidence in God, and not to doubt of the true performance of his promises.

3. [b] *Adonai*, my Lord; This name, as the *Masorets* note, is found 434. times in the Old Testament. *Analogically* it is giuen to creatures, but *properly* it belongeth to God alone. It is vsed, *Malach.* 1. 6. in the plurall number, to note the mysterie of the holy Trinitie. If I bee *Adonim*, Lord, where is my feare? *Adonai* the singular, *Adonim* the plurall number. This name is giuen to *Christ*, *Dan.* 9. 17. *Cause thy face to shine vpon*

b A name compounded of *Ai*, My, *Adon*, Lord. Adon *derivatur ab* Eden, *basis, quia Deus est fundamentum & sustentator omnium creaturarum. Hinc* Adon, *Dominus, cui rei domestica cura incumbit, & ei tanquam columna innititur. Quando de creaturis usurpatur* Adonai, *est* Iod cum patach: *sed de Creatore cum* cametz. Ab Adonai *manasse videtur Ethnicorum* Adonis.

thy Sanctuarie that is desolate, for Adonai (the Lord Christ) his sake. The hearing of this holy name, may teach euery man to obey Gods Commandements, to feare him alone, to suffer none besides him to raigne in his conscience, to lay hold, (by a particular hand of faith) vpon his Word and promise, and to challenge God in Christ to be his God, that he may say with Thomas, Thou art my Lord and my God.

4. Is Helion: that is, most High, Psalme 92. Psalme 91. 1. and 92. 9. Dan. 4. 17, 24, 25, 34. Acts 7. 47. This name Gabriel giueth vnto God, telling the Virgin Mary, that the child which should be borne of her, should be the Sonne of the most High, Luke 1. 32. This teacheth, that God in his Essence and glory exceedeth infinitely all Creatures in Heauen and Earth. Secondly, that man

ὑψιστος ὑψιστου
So the dwell stiled Christ the Sonne of God. The most High. Luk. 8. 28.

man should bee proud of any earthly honour or greatnesse. * Thirdly, if we desire true dignity, to labour to haue communion with GOD in *grace* and *glory*.

* For what is earthly greatnesse, compared to Gods Highnesse?

5. *Abba*, a Syriacke name, signifying *Father*, *Rom.* 8. 15. This is sometimes vsed *Essentially*, as in the Lords Prayer. Secondly, *Personally*, as *Math.* 11. 25. For God is Christs Father by *nature*, and *Christians* by *adoption* and *grace*. *Christ is called the everlasting Father*, Isa. 9. 6. because hee regenerates vs vnder the new Testament. God is also called [a] *the Father of light*, *Iam.* 1. 17. because God dwelleth in inaccessible light, 1 *Tim.* 6. 16. and is the Author, not onely of the Sunnes light, but also of all the light, both of naturall reason, and supernaturall grace, [b] *Which lighteneth euery man that commeth into the World*. This name

[a] Ἀπὸ τοῦ πατρὸς. Of whose substance the light of the Sun is but a shadow.

[b] Ioh. 1. 9.

teacheth vs, that all the gifts which wee receiue from God, proceed from his meere fatherly loue. Secondly, that we should loue him againe, as deare children. Thirdly, that we may in all our needs and troubles, be bold to call vpon him as a Father, for his helpe and succour. Thus should we not heare of the sacred Names of God, but wee should thereby be put in minde of his *goodnes* vnto vs, and of our *duties* vnto him: And then should we finde how comfortable a thing it is, to doe euery thing in the *Name of God*. A phrase vsuall in euery mans *tongue*; but the true comfort thereof (through ignorance) knowne to few mens *hearts*.

It is great *wisedome*, and an vnspeakeable matter, for the strengthening of a Christians *Faith*, to know how, in the meditation of *Christ*, to inuocate God by *such a name*, as whereby he

he hath manifested himselfe to bee most willing, and best able to helpe and succour him in his present need or aduersity. The *ardent* desire of knowing God, is the surest testimony of our *loue* to God, and of Gods *fauour* to vs. *Because he hath set his loue vpon mee, therefore I will deliuer him: I will set him on high, because hee hath knowne my name, hee shall call vpon mee, and I will answer him, &c.* And it is a great strengthening of faith, with vnderstanding to begin euery action in the Name of God. Psal. 91. 14, 15.

Thus farre of the nominall Attributes.

The *reall Attributes* are of two sorts: either *absolute* or *relatiue*.

The *Absolute Attributes* are such, which cannot in any sort agree to *any creature*, but to God *alone*.

These are two; *Simpleneſſe*, and *Infiniteneſſe*.

Simple-

Intelligentia habens aliquid simile materiæ, aliquid simplex forma. Solus Deus simplex actus, in quo nihil in potentia, sed in actu omnia, imo ipse purus, primus, medius, vltimus actus. Scal. Exerc. 6. Sect. 2. Iust. Martyr qu. 120. ad Orthodoxos.

Simplenes, is that whereby God is voide of all *composition*, *diuision*, *multiplication*, *accidents*, or parts compounding, either sensible, or intelligible: so that what euer he is, hee is the same essentially.

It hinders not Gods simplenesse that hee is three: because God is three, not by *composition of parts*, but by *coexistence of Persons*.

[a] *Infinitenes* is that, whereby all things in God are voide of all *measure*, *limitation*, and *bounds*, aboue and beneath, before and after.

From these two doe necessarily flow three other *Absolute* attributes.

6. *Vnmeasurablenes*, or *vbiquity*, whereby he is of infinite extension, [b] filling heauen and

a *Intelligentia, cum sint entia alia ab infinito Ente, finita esse necesse est: quia infinita negantur esse, neque in natura, neque extra naturam. Essano n. duo principia prima*, Scal. Exerc. 359. Sect. 3.

b Acts 7.48. Psal. 145. Iob 11.7. &c. 2 Chron. 2.5,6. Psa. 139.5, &c. Ier. 23.23,24. *Deus est vbique, non sic vt in dimidia parte sit dimidius, aut tanquam in maiore parte maior Dei pars sit, in minore minor, sed vbique totus, & in seipso totus est.* Aug. *Deus est intellectualis Sphæra, cuius centrum est vbique, circumferentia vsque nusquam.* Trism.

earth,

earth, containing all places, and not contained of any, *space*, *place*, or *bounds*, and being no where absent, is euery where present.

There are 4. degrees of *Gods presence:* the first is *vniuersall*, by which God is *repletiuely* euery where, *inclusiuely*, no where.

Secondly, *Speciall*, by which God is said to bee in *heauen*, because that * there his *Power*, *Wisedome*, and *Goodnesse* is in a more excellent manner seene and enioyed: as also because that vsually hee doth from thence powre both his *Blessings* and *Iudgements*.

Thirdly, *more speciall*, by which God dwelleth in his *Saints*.

Fourthly, *most speciall*, and altogether singular, by which *the whole fulnesse of the God-head dwelleth in Christ bodily*.

2. *Vnchangeablenes*, whereby God is voide of all change: both in respect of his [d] Essence, and [e] Will. 3. *Eter-*

* Psal. 19 1. Hos. 2. 21. b 1 Cor. 3 16. and 6. 19. 2 Cor 6 16. c Colos 2.8. d Rom 1.2. Isa. 40 28. Psalm. 102. 27, &c. e Apoc. 3.8. 1 Sam. 15.29. Num. 23.19. Mal 3.6. Rom. 11.29. Iam 1.18. *Panitentia cum de Deo enunciatur, non affectum in Deo, sed effectum Dei in hominibus significat.* Aluted.

3. *Eternitie*, whereby God is without *beginning* of dayes or *end* of time: and without all bounds of [f] *precession*, or *succession*.

Thus farre of the absolute Attributes; now of the Relatiue, or such which haue reference to the Creatures.

[f] Isa.44.6. Iam.5.19. Dan.6.26. Heb.12. Apoc.4.8. *Creaturæ quædam æternæ sunt à posteriori: à priori solus Deus est æternus.* Alged. Lex. Theol.ca.3

Those are fiue.

1. *Life.* 2. *Vnderstanding.*
3. *Will.* 4. *Power.*
5. *Maiestie.*

THe *Life of God* is that, by which, as by a most pure and perpetuall *Act*, he not onely liueth *of himselfe*, but is also that *euer* and *ouerflowing* Fountaine of *Life*, from which all Creatures deriue their [g] *liues*: so as that *in him they liue, moue, breathe, and haue their being.*

[g] Act.17. 25,28. Act.14.15. Psal.42.2. Psal.36.10. Ioh.5.26. Heb 12.3.

And

and because onely his *Life* differs not from his[h] *Essence*, therfore God is said *onely to have immortalitie*, 1 Tim. 6. 16.

2. The *Understanding*, or *Knowledge* of GOD, is that whereby (by *one pure Act*) he most perfectly knoweth in himselfe all things that ever *were*, *are*, *or shall be*; yea, the thoughts and imaginations of mens hearts.

This *Knowledge* of God is either *generall*, by which God knoweth *simply all things* eternally, the *good* by himselfe, the *euill* by the good opposite to it; imposing to things *contingent*, the *lot* of contingencie, and to things necessary, the *Law* of necessitie: And thus knowing all things in, and of himselfe, hee is the *cause* of all the *knowledge* that is in all, both *Men* and *Angels*. Secondly, *speciall*, called the knowledge of *Approbation*; by which he particularly *knoweth*, and

h Hence it is that as *God* is called of the Hebrews *Eheie*, so likewise *Echeie* and as of the Grecians, ὁ ὤν, so also ὁ ζῶν: and as of the Latines, *primum ens*, so also *primũ viuens*: for to *be* and to *liue*, is al one and the same in God 1 Kin. 8. 39 Psal. 44. 12. Psal. 139. 1. &c Ier. 17. 10. and 20. 12. Luk. 16. 25. Heb. 4. 12. Rom. 11. 33 and 16. 17.

and graciously *acknowledgeth* only his *Elect* for his owne.

1 Tim. 2. 19. Math. 7. 23.

[b] *Vnderstanding* also contains the *Wisedome of God*, by which he most wisely created all things of *nothing*, *in number*, *measure*, and *waight*, and still ruleth and disposeth them to serue his own most holy *purpose* and *glory*.

b *Intellectus scientia & sapientia in Deo non distinguuntur*, Tilen. *Nam sapientia in homine est habitus intellectui impressus, qui de deo dici non debet, cuius intellectus est ipsa sapientia*, Kekerm. Πάντα ἐστὶν ἓν θεῷ ὁ θεὸς ἐστὶν ἅπαντα καὶ τοῦτο μόνος. Hes. lib. 1. ἐπὶ ἀρχ. Sap. Hence the Platonickes terme God ὁλόπτην. all eye, seeing all.

3. The *Will of God* is that, whereby of [c] necessitie he willeth *himselfe*, as the *soueraigne good*: and (by willing himselfe) willeth most [d] freely [e] all other good things, which are out of *himselfe*.

c 1 Tim. 2. 5 Rom. 9. 19. Ephes. 1. 5.

The will of God, though in it selfe it be but *one*, as in his *Essence*, yet in respect of the diuersitie of *obiects*, and *effects*, it is called in the Scriptures by diuers names: as,

d *Deus voluntate sua cuncta constituit*, Trism. in 4. *Dial.* Pim. *Hinc* Orpheus *Deum vocat necessitatem, quia scil. inferiorum, quod omnia ipsi parere cogantur.* e *Voluntas Dei semper implebitur, aut de nobis, aut a nobis. De nobis impletur, si tamen non implemus eam quando peccamus; a nobis impletur, cum bonum facimus*, Aug. Ench. c. 100. Rom. 9. 22. 3. Iam. 12.

1. *Love*, whereby is meant Gods eternall [f] *good will*, whereby hee ordaineth his Elect to bee freely saued through Christ, and [g] bestoweth on them all necessary graces for this *life*, & that to come, [h] *taking pleasure in their* persons and seruice.

2. *Iustice* [i] is Gods *constant will*, whereby hee [k] recompenseth men and Angels, according to their workes: [l] *punishing* the impenitent, according to their *deserts*, called the iustice of his *wrath*: and [m] *rewarding* the faithfull, according to his promises, called the iustice of his *Grace*.

3. *Mercy*, which is [n] Gods

f Ioh. 3. 16.

g Psal. 45. 7.
h Gen. 4. 4.
i *Norma iustitiæ diuinæ, est Dei voluntas. Quia ideo vult, ideo est Iustum, non quia iustum, ideo vult.*
Eph. 1. 11.
k Rom. 2. 5, &c.
2 Thess. 1. 6, &c.
2 Tim. 4. 8.
Deut. 7. 9. 10.
l *Deus principium & finem & medium rerum omnium tenens, rectaque suaviter ordinans, & vestigio habet simili divina legi vindicem, &c.* Aristot. lib. de mundo
m Rom. 9. 15, 16. Ezech. 16. 6.
n Psal. 103. 8, &c. Tit. 3. 4. *Semper immensior Deum benignioremque quam ad exigentiam.* Serm. 11. Bern. *Vindicta gladium misericordia oleo semper acuit.* Niceph. lib. 17. cap. 3.

meere

meere good will, and ready affection to forgiue a penitent sinner, notwithstanding all his sins and ill deserts.

4. *Goodnesse*, o whereby God *willingly communicateth* his good with his Creatures: and because he communicates it *freely*, it is termed *grace*.

5. *Truth*, whereby p God willeth *constantly* those things which hee willeth: effecting and performing all things, which he hath spoken, in his *appointed time*.

6. *Patience*, whereby God *willingly forbeareth* to punish the wicked, so long as it may stand with his iustice; and vntill their q sinnes bee ripened.

o Psal. 145. 7, 9, 16. Mat. 16. 17. *In creaturis, multa inueniuntur bona, ergo Creator multo magis est bonus. Imo αὐτοαγαθον.*

p 101. 13. 14 Psal. 119 6. Num. 23. 19 *Veritas est harmonia tum intellectus & verborum cum rebus, tum etiam rerum ipsarum cum Idea in mente diuina.* Keckerm. *Veritas Dei in verbo fides Dei dicitur, quod certò fiant, quæ ab ipso dicta sunt Item constantia, quia sententiam non mutat*, Polan

q 2 Pet. 3. 9 Rom. 2. 4 Gen. 15. 16.

Ad panam tardus Deus est, ad præmia velox. Sed pensare solet vi grauiore morum.

7. *Holines*,

7. *Holines*, whereby Gods nature is ſeparated from all *prophaneneſſe*: and abhorreth all filthineſſe; and ſo beeing wholly pure in himſelfe, delighteth in the inward and outward *puritie* and *chaſtitie* of his ſeruants, which hee infuſeth into them.

8. *Anger*, [s] whereby is meant Gods moſt certaine and iuſt *Will*, *in chaſtening the Elect*, and in reuenging and *puniſhing* the *Reprobate*, for the iniuries they offer to him and his choſen: and when God will puniſh with *rigour* and ſeuerity, then it is tearmed *Wrath*, [t] *temporall* to the Elect: [u] *eternall* to the Reprobates.

4. The *Power* of God is that where-

r 1 Pet. 1. 5. 1 Theſſ. 4. 3. Heb. 2. 14. Mark. 15. 9 *Quanta ſanctitas Dei, ad cuius aſpectum ſancti Angeli oculos pro ſua tenuitate alis volantes clamãt, Sanctus, Sanctus,* Iehouah zabaoth Iſa 6. 2, 3.

s Pſal. 106 23, 29, 40, 41. Numb. 25 11 *Ita Dei non eſt aliud, quam voluntas puniendi,* Aug. 15. de ciuit. Dei, cap. 15. Anſel. lib. 7. cap. 6. Cur Deus Hom. *Furor & ira in Deo, non paſſionẽ mentis ſed vltionis acerbitatem notant.* Carth. in Apoc. 19.

t 1 Cor. 11. 3.

u 2 Theſſ. 1. 10.

whereby hee [m] can simply and freely doe *whatsoeuer hee will*, that is agreeable to his nature, and whereby (as he hath *made*, so) he still *ruleth* heauen, and earth, and all things therein. This Almighty *power* of God is either *absolute*, by which he can will, and doe more than he willeth or doth, *Math.* 3. 9. and 26. 53. *Rom.* 9. 18. *Or actuall*, by which God doth indeed whatsoeuer hee will, and hindereth whatsoeuer hee will not haue done, *Psal.* 115. 3.

5. *Maiestie* is that, by which God of his owne absolute and free authority [n] raigneth, and ruleth, as *Lord* and *King*, ouer all *creatures*, visible, and inuisible: Hauing both the *right* and *propertie* in all things, as [o] *from whom*, and *for whom*, are all things: as also such a *plenitude of power*, that hee can pardon the offences of all whom hee [p] *will haue spared*, and *subdue* all

m Gen 17 1. Psal. 115. 3. Mat. 11 26. Eph. 1 11. Math. 8 2. *Deus potest omnia quæ contradictionem non implicant.* Aqu. 1. quæst. 25. art 3. 4. *Omnipotentia, excludit omnes defectus qui sunt impotentiæ, scu, posse mentiri, mori, peccare &c.*

n 1 Chro 29. 11, 12. 2 Sam. 7. 22. Apoc. 5. 12, 13

o 1 Chro 29. 14 *Hinc Deus dicitur, αὐτοκράτωρ.*

p Rom. 9. 15. Ioh. 4. 11.

all his *enemies*; whom he will haue [q] plagued and deſtroyed, without being bound to *render* to any Creature a reaſon of his doing: but making his owne moſt holy and iuſt *will*, his onely moſt perfect and eternall *Law*.

From all theſe *Attributes* ariſeth *one*, which is Gods ſoueraigne bleſſednes or perfection.

Bleſſednes is that [r] *perfect* and vnmeaſurable poſſeſſion of *ioy* and *glory*, which God hath in himſelfe for euer: and is the cauſe of all the bliſſe and perfection, that euery Creature enioyeth in his meaſure.

There are other *Attributes* figuratiuely and *improperly* aſcribed vnto *God*, in the holy *Scriptures*, as by an *Anthropomorphoſis*, the members of a man, *eyes*, *eares*, *noſtrils*, *mouth*, *hands*, *feete*, &c. or the ſenſes & actions of man, as *ſeeing*, *hearing*, *ſmelling*, *working*, *walking*, *ſtriking*, &c. By an *Anthropopa-*

q Luk. 19. 2. Pſal. 21. 7. Pſal. 110. 1.

r *Deus eſt* Schaddai, *ſiue αὐτάρκης, non ſolum quia Ipſe nihil deſiderat, ſed etiam quia nihil in eo deſiderari poteſt. Creaturas ſoli perfectas in ſuo quaſque genere, ergo ipſe perfectiſſimus eſt in ſe & per ſe*, Scal. Exerc. 146. Sect 2. Mark. 14. 61. Act. 17. 25. Romans 11. 35. 36. 1 Tim. 6. 15. Mat. 5. 4 Iam. 1. 17.

popotheia, the affections, and passions of a man, as *gladnes, griefe, ioy, sorrow, loue, hatred, &c.* or by an *Analogy*, as when he is named a *Lyon, a Rocke, a Towre, a Buckler, &c.* Whose signification euery * Commentary will expresse.

* See Master *Wilsons* Dictionary of the Bible, most profitable for this purpose.

Of all these Attributes, we must hold these generall Rules.

NO *Attribute* can sufficiently expresse the Essence of God, because it is infinite, and ineffable.

Whatsoeuer therefore is *spoken of God, is not God*; but seueth rather to helpe our weake vnderstanding, to conceiue in our reason, and to vtter in our speech the *Maiestie* of his *Diuine Nature*, so *farre* as he hath vouchsafed to reueale himselfe vnto vs in his *Word*.

2. *All the Attributes* of

GOD

GOD belong to every of the three *Persons*, as well as to the *Essence* it selfe, with the limitation of a *personall propriety*. As the *mercy* of the *Father*, is mercy *begetting*: the *mercy* of the *Sonne*, is *mercy begotten*: the *mercy* of the *Holy Ghost*, is mercy *proceeding*: and so of the rest.

Attributa omnia propter ipsius rem-ta nam singulis diuinitatis personis competunt.

3. The *Essentiall Attributes* of God, differ not from his Essence. Because they are so in the Essence, that they are the *very Essence* it selfe. [a] In God therefore there is nothing which is not either his *Essence* or *Person*.

a. *In Deo nihil est, quod non sit ipse Deus*, Zanch.

4. The *Essentiall Attributes* of God, differ not *Essentially* nor *really* one from another, (because whatsoeuer is in God, is one most *simple* Essence, and one admits no diuision) but only in *our reason* and *vnderstanding*, which being not able to know Earthly things, by one

simple

simple Act, without the helpe of many *distinct Acts*, must of necessitie haue the helpe of many distinct Acts to know the *Incomprehensible* God. Therefore (to speake properly) there are not in God *many Attributes*, but * *one onely*, which is nothing else but the *Diuine Essence* it selfe, by what attribute soeuer you call it. But in respect of *our reason*, they are said to be so many different Attributes. For our [e] *Vnderstanding* conceiues by the name of *Mercy*, a thing differing from that which is called *Iustice*. The *Essentiall Attributes* of *God* are not therefore *really* inseparable.

5. The *Essentiall Attributes* of God are not *parts*, or *qualities* of the Diuine Essence, nor [a] *Accidents* in the Essence, nor a Subiect: but the *very* [b] *whole and entire Essence of God*.

* *Omnia in diuinis sunt vnum, ibi non obuiat relationis oppositio.* [e] *Attributa Dei omnia ita in ipso sunt, vt sint ipsum; ita in sunt, vt nihil antecedat, nihil subsequatur, sed ex intellectione nostra (qua perquam vmbratilis est) alia aliis prius animo comprehenduntur.* Scaliger. Ex. 395. sect. 6. [a] *Quæ de Deo dicuntur λογικῶς, relatione ad creaturas, & sic secundum accidens: non exprimunt mutationem in diuina essentia, sed in creaturis factam. Nec igitur ergo de deo accidentia realia, non autem prædicata, accidentalia.* [b] *Omnia quæ in Deo sunt, ita in sunt, vt sint ipse Deus.*

that

that euery such *Attribute* is not *aliud & aliud*, another and another thing, but one and the same thing. There are therefore no *Quantities* in GOD, by which hee may be said to bee *so much* and *so much*: nor *Qualities*, by which hee may bee said to be *such* and *such*: but [c] whatsoeuer *God* is, he is *such* and the *same* by his *Essence*. By his *Essence* he is *wise*, and therefore *Wisedome* it selfe: by his *Essence* he is *Good*, and therefore *Goodnesse* it selfe: by his *Essence* he is *mercifull*, and therefore *mercy* it selfe: by his *Essence* he is *iust*, and therefore *Iustice* it selfe, &c. In a word, God is great, without *Qualitie*: *good*, *true*, and *iust* without *Quantitie*: *mercifull* without *passion*: an act without *motion*; *euery where* present without *sight*: without *time* the *first* and the *last*; the Lord of all Creatures, from whom all receiue themselues, and all the

[c] *Essentia diuina identificat sibi omniaque sunt in diuinis.* Biel. sup. 1. sent. d 1. q. 5.

Exhibet omnia, accipit nihil, ipsum igitur beatè est Deus ipse semper. Trismeg. ser. 2. Phin.

good they haue: yet neither *needeth*, *nor receiueth* hee any increase of goodnesse or happines from any other.

This is the plaine *description* of God, so farre as he hath reuealed himselfe to vs in his *Word*.

This doctrine (of all others) euery true *practitioner of Pietie*, must *competently* know, and *necessarily* beleeue, for foure *speciall vses*.

1. That we may *discerne* our *true* and *onely God*, from all *false gods* and *Idols*: for the description of God, is properly [a] knowne onely to his *Church*, in whom hee hath thus graciously manifested himselfe.

[a] Psal. 147. 19, 28. Ier. 10. 25.

2. To possesse our hearts with a greater awe of his *Maiestie*, whilest wee *admire* him for his *simplenes* and *infinitenesse*: *adore* him for his *vnmeasurablenes*, *vnchangeablenes*, and *eternitie*: *seeke wisedome* from his *vnder-*

vnderstanding and *knowledge*: *submit our selues* to his blessed *will* and *pleasure*: *loue him*, for his *loue*, *mercy*, *goodnesse*, and *patience*: *trust* to *his Word*, *because* of his *truth*: *feare* him *for* his *power*, *iustice*, and *anger*: *reuerence* him for his *holinesse*: and *praise* him for his *blessednesse*, and to depend all our life on him, who is the onely Author of our *life*, *being*, and the *good things* we haue.

3. To *stirre vs vp* to imitate the *Diuine Spirit* in his holy *Attributes*: and to beare (in some measure) the Image of his *Wisedome*, *Loue*, *Goodnes*, *Iustice*, *Mercie*, *Truth*, *Patience*, *Zeale* and *Anger* against sinne, that we may be *wise*, *louing*, *iust*, *mercifull*, *true*, *patient*, and *zealous* as our God is.

4. Lastly, that wee may in our Prayers and Meditations *conceiue aright* of his Diuine *Maiestie*, and not according

to those grosse & blasphemous *imaginations*, which naturally arise in mens braines: as when they conceine God to bee like an *old Man sitting in a chaire*: and the blessed *Trinitie* to bee like that *tripartite Idol*, which Papists haue painted in their Church-windowes.

When therefore thou art to pray vnto God, let thine *heart* speake vnto him: as to that [a] *eternall*, [b] *infinite*, [c] *Almighty*, [d] *holy*, [e] *wise*, [f] *iust*, [g] *mercifull*, [h] *Spirit*, and *most* [i] *perfect*, [k] *indiuisible Essence of three seuerall Persons, Father, Sonne, and holy Ghost: who beeing* [l] *present in all places*, [m] *ruleth Heauen, and Earth; vnderstandeth* [n] *all mens hearts*, [o] *knoweth all mens miseries; and is onely* [p] *able to bestow on vs all graces which wee want, and to deliuer all penitent sinners; who with faithfull hearts seeke (for Christs sake) his helpe out of all their afflictions and troubles*

a Psal. 60.2.
b 1 Ki. 8.27.
c Gen. 17.1. Iob 15.25.
d Apoc. 4.8. and 15.4.
e Ro. 11.33. and 16.17.
f Ex. 34.6,7. Psal. 108.4. and 103.11. & 145.8,9.
g Deu. 32.4. Gen. 8.25. Ps. 145.17.
h Ioh. 4.34.
i Deu. 32.4.
k 1 Ioh. 5.7. Mat. 3.16. Mat. 28.19. 2 Cor. 13.14
l 2 Kin. 8.17 Psal. 129.2. Ier. 23.23.
m Isa. 48. 16,28.
n Dan. 4.32.
n 1 Ki. 8.30. Ier. 17.10.
o Isa. 63. 16. 2 Sam. 10. 15. Mat. 17.18.

troubles whatsoeuer.

The ignorance of this true knowledge of God, makes many to make an Idoll of the true *God*, and is the onely cause, why so many doe professe all *other parts* of Gods worship and religion, with so much *irreuerence* and *hypocrisie*. Whereas if they did truly know God, they durst not but come to this holy seruice; and *comming*, serue him with *feare* and *reuerence*: for so farre doth a man feare God, as hee knoweth him: and then doth a man *truely know* God, when he ioynes *practise* to *speculation*. And that is,

Firſt, when a man doth so acknowledge and celebrate Gods *Maiesty*, as hee hath reuealed himselfe in his Word.

Secondly, when from the true and liuely sense of Gods *Attributes*, there is bred in a mans heart a *loue*, *awe*, and *confidence* in God: for, saith God him-

himselfe; *If I bee a father, where is my honour? If I bee a Lord, where is my feare? O tarry, and*
Psal.34.9. *see, that the Lord is good*, saith *David*. Hee that hath not by *experience* tasted his *goodnes*, knowes not *how good* hee is. *He*
1 Ioh.2.4. (saith *Iohn*) *that saith hee knoweth God, and keepeth not his Commandements, is a Lyer, and the truth is not in him*. So farre therefore as wee *imitate* God in his *Goodnes*, *Loue*, *Iustice*, *Mercy*, *Patience*, and other Attributes, *so farre* doe wee know him.

Thirdly, when with inward *groanes*, and the serious *desires* of our hearts, we *long* to attaine to the perfect and plenary knowledge of his *Maiestie*, in the life which is to come.

Lastly, this discouers how few there are, who doe truely *know God*, for no man knoweth God, but hee that *loueth* him: and how can a man choose but

loue

loue him, being the *Soueraigne good*, if he knew him? Seeing *the nature of God is to enamour men with the loue of his goodnes*: and whosoeuer loueth any thing *more then God*, *is not worthy of God*; and such is euery one, who settles the loue and *rest* of his *heart* vpon any thing *besides God*. If therefore thou doest beleeue that God is *Almightie*, why doest thou feare *Diuels* and *enemies*, and not confidently *trust in God*, and craue his helpe in all troubles and dangers? If thou beleeuest that God is *infinite*, how darest thou prouoke him to *anger*? If thou beleeuest that God is *simple*, with what heart canst thou *dissemble* and play the *hypocrite*? If thou beleeuest that God is the *Soueraigne good*, why is not thy heart more settled vpon him, then on al *Worldly goods*? If thou doest indeede beleeue that God is a *iust Iudge*, how darest

thou liue so securely in sinne without repentance? If thou doest truely beleeue that God is most *wise*, why doest not thou referre the euents of *crosses* and *disgraces* vnto him, who knoweth how *to turne all things to the best, vnto them that loue him*? If thou art perswaded, that God is true, why doest thou doubt of his promises? And if thou beleeuest that God is *beauty* and * *Perfection* it selfe, why doest not thou make him alone the chiefe end of all thine *affections* and *desires*? for if thou loueſt beauty, he is most faire: if thou desirest *riches*, he is most *wealthy*: if thou seekest *Wisedome*, he is most *wise*. Whatsoeuer *excellencie* thou hast seene in any *creature*, it is nothing but a *sparkle* of that, which is in *infinite* [t] *perfection* in God: and when in Heauen wee shall haue an *immediate Commvnion* with God, wee shall haue them all per-

Rom. 8. 28.

* Si te habeam solum, sane ruat arduus æther: Tellus rupta suo dissiliatque loco.

[t] creata omnia perfectius sunt in Deo, quam in seipsis. Dionys. de diuin. c. 6.

perfectly in him, *communicated* vnto vs. Briefly, in all *goodnes* he is *all* in *all*. * Loue that one *good God*; and thou ſhalt loue him, in whom all the *good of goodneſs* conſiſteth. Hee that would therefore attaine to the *ſauing knowledge of God*, muſt learne to know him by *loue*: For *God is loue*, and [a] *the knowledge of the loue of God paſſeth all knowledge*. For *all* knowledge beſides to know [b] how to *loue God*, and to *ſerue him onely*, is nothing vpon *Salomons* credit, but *vanitie of vanities, and vexation of ſpirit*.

Kindle therefore, O my [c] *Lady*, nay rather, O my * *Lord Charity*, the loue of thy ſelfe in my ſoule, eſpecially, ſeeing it was thy good pleaſure, that being [d] reconciled by the blood of Chriſt, I ſhould be brought, by the knowledge of thy grace, to the *Communion* of thy glorie, wherein onely conſiſts my *ſoue-*

* *Ama vnũ illum bonũ, in quo omne bonum eſt, & ſufficit.* Anſel. in Proſol. c. 25

[a] Eph. 3. 19. 1 Ioh. 4. 8.

[b] *Kemp.* de Im. Chriſt. cap. 1.

[c] Ecc. 1. 2, 17

* *Domina, immo Dominus Charitas* Bern.

[d] Ro. 5. 9, 10. Ioh. 17. 3, 21 1 Cor. 15. 8.

raigne good and happineſſe for euer.

Thus by the light of his *owne Word*, we haue ſeene the *backe parts of* IEHOVAH *Elohim*, the eternall *Trinity*, whom to *beleeue*, is ſauing *faith* and *vertie*. And vnto whom, from all *Creatures* in heauen and earth, be all *praiſe*, *dominion*, and *glory* for euer, *Amen*.

Thus farre of the knowledge of God. *Now of the knowledge of a* Mans ſelfe. *And firſt of the* ſtate of his miſerie and corruption, *without renouation by Chriſt*.

Med-

Meditations of the misery of a man, not reconciled to God in Christ.

O Wretched Man, where shall I begin to describe thine endlesse misery! who art *condemned*, as soone as *conceiued*; and adiudged to eternall death, before thou wast borne to a temporall life. A beginning indeed I finde, but *no end* of thy miseries. For when *Adam* and *Eue* being created after Gods owne *Image*, and placed in Paradise, that they and their Posterity might liue in a blessed state of life immortall, hauing Dominion of *all Earthly creatures*, and *onely* restrained from the fruit of *one tree*, as a signe of their *subiection* to the Almighty Creator; though God forbade them this one small thing,

Damnatus antequam natus, Aug.

thing vnder the penalty of eternal death; yet they beleeued the *Diuels word* before the *Word of God*; making *God* (as much as in them lay) *a lyer*. And so being *vnthankefull* for all the benefits which God bestowed on them, they became *male-contented* with their present state, as if God had dealt *enuiously* or *niggardly* with them: and beleeued that the *diuell* would make them partakers of far more glorious things, then *euer* God had bestowed vpon them; and in their pride they fell into *high treason* against the *most High*, and disdaining to bee Gods Subiects, they affected blasphemously to bee *gods themselues*, equals vnto *God*. Hence, till they repented (losing *Gods Image*) they became like vnto the *diuell*: and so all their posterity, as a *Trayterous* brood, (whilest they remaine *impenitent* like thee,) are subiect in this life

life to all *curſed miſeries*, and in the life to come, to the *euerlaſting fire*, prepared for the *diuell* and his angels.

Lay then aſide for a while thy *doting vanities*, and take a view with me of thy *doleſull miſeries*: which duely ſuruaied, I doubt not, but that thou wilt conclude, that it is farre better, neuer to haue *Natures being*, then not to *bee* by *Grace*, a *Practitioner* of Religious *Piety*.

Conſider therefore thy miſery.

1. In thy *life*.
2. In thy *death*.
3. After *death*.

In thy life.

1. The miſeries accompanying thy *body*.
2. The miſeries which deforme thy *ſoule*.

In thy death, the miſeries which ſhall oppreſſe thy bodie and ſoule.

After death, the miſeries which

which ouer-whelme both body and soule together in Hell.

And first, let vs take a view of those miseries which accompany thy body, according to the foure ages of thy *life*.

1. *Infancy.*
2. *Youth.*
3. *Manhood.*
4. *Old age.*

Meditations of the misery of Infancy.

WHat wast thou being an *Infant*, but a *brute* hauing the shape of a man? was not thy *body* conceiued in the heat of lust, the secret of shame, and staine of *originall sinne?* And thus wast thou cast naked vpon the Earth, all imbrewed in the *blood* of filthinesse. (Filthy indeede, when the Sonne of God, who disdained not to take on him mans *nature*, and the infirmities

ties thereof: yet though it vnbeseemed his Holinesse, to be conceiued after the sinfull manner of mans conception.) So that thy mother was ashamed to let thee know the manner thereof: What cause then hast thou to boast of thy *birth*, which was a *cursed* paine to thy mother, and to thy selfe the *entrance* into a troublesome life? the greatnesse of which miseries, because thou couldest not vtter in words, thou diddest expresse (as wel as thou couldst) in weeping teares.

2. *Meditations of the miseries of Youth.*

WHat is *Youth*, but an vntamed *Beast*? all whose actions are *rash* & rude, not capable of good counsell when it is giuen; and *Ape-like*, delighting in nothing but in toyes and babies? Therefore thou

thou no sooner beganneſt to haue a little ſtrength and *diſcretion*, but forthwith thou waſt kept vnder the rod, and feare of Parents and Maſters: as if thou hadſt beene borne to liue vnder the *diſcipline of others*, rather then at the *diſpoſition* of thine *owne will*. No *tyred horſe* was euer more willing to be rid of his burthen, then thou waſt to get out of the ſeruile eſtate of this bondage. A ſtate not worthy the deſcription.

3. *Meditations of the miſeries of Manhood.*

WHat is *mans* ſtate, but a Sea, wherein (as wanes) *one* trouble ariſeth in the necke of *another*, the latter *worſe* then the former? No ſooner diddeſt thou enter into the *affaires* of this world, but thou waſt inwrapped about with a *cloud of miſeries*. Thy *fleſh* pro-

uoke

nokes thee to *lust*, the world allures thee to pleasures, and the *Diuel* tempts thee to all kind of sinnes; *feares of enemies* affright thee, *suits in Law* doe vexe thee, *wrongs* of ill *neighbours* doe oppresse thee; cares for wife and children doe consume thee, and *disquietnes* twixt open *foes* and false *friends*, doth in a maner confound thee: Sin stings thee *within*. *Satan* laies snares before thee. Conscience of sinnes past doggeth behind thee. Now *aduersity* on thy left hand frets thee, anon *prosperity* on thy right hand flatters thee; *ouer thy head* Gods vengeance due to thy sinne, is ready to fall vpon thee: and *vnder thy feete*, *Hell mouth* is ready to swallow thee vp. And in this *miserable* estate whither wilt thou goe for rest and comfort? the house is full of *cares*, the *field* full of *toyle*; the *Countrie of rudenesse*, the *City* of *factions*; the *Court* of *Enuie*, the

the *Church of Sects*; the *Sea* [illegible] *Pirats*, the *Land of Robbers*? Or in what *state* wilt thou live, seeing *wealth* is enuied, and *poverty* contemned; *wisdo* is distracted, and *simplicity* is derided? *Superstition* is mocked, and *Religion* is suspected; *Vice* is aduanced, and vertue is disprized. Oh with what a *body of sin* art thou compassed about in the *World of wickednesse*? what are thine *Eyes*, but *Windowes* to behold vanities? What are thine *Eares*, but *flood-gates*, to let in the streames of iniquity? What are thy *Senses*, but *matches* to giue fire to thy lusts? What is thine *Heart* but the *Anuil* whereon *Satan* hath forged the ougly shape of all lewd affections? At thou *nobly* descended? thou must put thy selfe in perill of *forraigne warres*, to get the reputation of *earthly honour*, if times hazard thy *life* in a desperate combate, to auoid the aspersion

perſion of a Coward. Art thou borne in *meane* eſtate? Lord! what paines and drudgery muſt thou endure at *home* and *abroad*, to get maintenance? and all perhaps ſcarce ſufficient to ſerue thy neceſſitie; and when (after much ſeruice and labour) a man hath got ſomething; how little *certaintie* is there in that which is gotten? ſeeing thou ſeeſt by daily experience, that hee who was *rich* yeſterday, is to day a *begger*: hee that yeſterday was in *health*, to day is *ſicke*: hee that yeſterday was *merry* and *laughed*, hath cauſe to day to *mourne* and *weepe*; hee that yeſterday was in fauour, to day is in diſgrace: and hee, who yeſterday was *aliue*, to day is *dead*; and thou knoweſt not *how ſoone*, nor in *what manner* thou ſhalt dye thy ſelfe. And who can enumerate the *loſſes*, *croſſes*, *griefes*, *diſgraces*, *ſickneſſes* and *calamities* which are incident

incident to sinnefull man? To speake nothing of the death of *friends* and *children*, which oftimes seemes to be vnto vs far more bitter then present death it selfe.

Meditations of the misery of old age.

WHat is *old age*, but the *receptacle* of all *maladies?* for if thy lot bee to draw thy *daies* to a long *date*, in comes old bald-headed *age*, stooping vnder *dotage*, with his *wrinckled* face, *rotten* teeth, and *stinking* breath: *teastie* with Choler, *withered* with drinesse, *dimmed* with blindnesse, *absurded* with deafenesse, *over-whelmed* with sickenesse, and *bowed together* with weaknes, hauing no vse of any sense, but of the sense of paine: which so racketh euery member of his body, that it neuer easeth him of griefe, till he

he hath throwne him downe to his *graue*.

Thus farre of the miseries which accompany the body. Now of the miseries which accompany chiefly the soule in this life.

Meditations of the misery of the soule in this life.

THe misery of thy soule will more euidently appeare, if thou wilt but consider,

1. The *felicitie* she hath lost.
2. The *misery* which she hath *pulled* vpon her selfe.

1. The *felicitie lost*, was first, the fruition of the *Image of God*, wherby the soule was like vnto God in [a] *knowledge*, enabling her perfectly to vnderstand the *reuealed will of God*. Secondly, *true holinesse*, by which she was free

[a] Col.3.10. Rom.12.2.

free from all prophane *errors*. Thirdly, *Righteousnes*, whereby shee was able to incline all her naturall *powers*, and to frame vprightly all our *actions*, proceeding from those *powers*. With the losse of this *diuine Image*, shee lost the *Loue* of God, and the blessed *communiõ* which shee had with his *Maiestie*, wherein consisteth her *life*, and *happines*. If the losse of *earthly* riches vexe thee so much, how should not the losse of this *diuine treasure* perplex thee much more?

2. The misery which shee pulled vpon *her selfe*, consists in two things:

1. *Sinfulnes*.
2. *Cursednes*.

2. *Sinfulnes* is an vniuersall corruption: both of her *Nature* and *actions*: for her [a] *Nature* is infected with a *proneness* to euery sinne continually, the [b] *Minde* is stuffed with *vanitie*

[a] Eph.2.2. Gen.6.5.
[b] Rom.12.1. Eph.4.17.

the [c] *Understanding* is darkned with *ignorance*, the [d] *Will* affecteth nothing but vile and *vaine things*: All her [e] *Actions* are euill; yea this deformity is so *violent*, that oftentimes in the regenerate soule, the *Appetite* will not obey the gouernment of *Reason*, and the will wandereth after, and yeelds consent to sinfull motions. How great then is the violence of the *Appetite* and *Will* in the *Reprobate* soule, which still remaines in her naturall corruption? Hence it is, that thy wretched *Soule* is so deformed with sinne; defiled with *lust*, polluted with *filthines*, outraged with *passions*, ouer-carried with *affections*, pining with *Enuy*, ouer-charged with *Gluttony*, surquedred with *Drunkennes*, boyling with *Reuenge*, transported with *Rage*; and the glorious *Image* of God transformed to the ougly *shape* of the *Diuell*,

[c] 1 Cor. 2. 14
[d] Phil. 3. 3.

[e] Rom. 2. 12. Rom. 7. 12.

[f] Ioh.8.14.
[g] Gen.6,6.

[f] *Diuell*, so far as it once [g] *repented the Lord, that euer hee made man.*

From the former flowes the other part of the *Soules miserie*, called [h] *cursednesse*, whereof there are two degrees.

1. *In part.*
2. *In fulnes thereof.*

[h] Deu.27.26. Gal.3.10. Psal.119.21.

1. *Cursednesse in part* is that, which is inflicted vpon the Soule in *life* and *death*, and is *common* to her with the body.

The *cursednesse* of the soule in *life*, is the *wrath of God*, which lyeth vpon such a creature, *so farre*, as that all things, not *onely calamities*, but also very [i] *blessings* and [k] *graces* turne to ruine. [l] *Terrour of Conscience* driues him from God and his seruice, that hee dares not come to his presence and ordinances; but is [m] *giuen* vp to the [n] slauery of *Satan*, and to his owne *lusts*, and vile *affections*.

[i] Rom.2.2,3 Ier.28.13. [k] Isa.28.13. [l] Gen.38. 20.& 4.14. Heb.2.25.

[m] Rom. 1. 21,7,4,26. [n] Eph.2.2. Col.1.1,13.

This is the *cursednesse* of the Soule

Soule in *life*: now followes the *curſednes* of the Soule and body in death.

Meditations of the miſerie of the body and ſoule in death.

AFter that the *aged man* hath conflicted with long ſickeneſſe, and hauing endured the brunt of *paine*, ſhould now expect ſome eaſe; in comes *Death* (Natures *ſlaughter-man*, Gods *curſe*, and Hels *purueiour*) and lookes the *old* man grimme and blacke in the face: and neither pitying his age, nor regarding his long-endured dolours, will not be hired to forbeare either for ſilver or gold: nay, hee will not take to ſpare his life, *skin for skin*, and all that the old man hath: but *batters* all the principall parts of his body, and arreſts him to appear before the terrible Iudge. And, as noting that the *old*

man will not dispatch to goe with him fast enough; Lord how many darts of *calamitie* doth he shoot thorow him, *stitches, aches, crampes, feauers, obstructions, rhewmes, flegmes, collike, stone, winde, &c.*

Oh what a *ghastly* sight it is to see him then in his *bed*, when *Death* hath giuen him his *mortall* wound? what a *cold* sweat ouer-runnes all his body? what a *trembling* possesseth all his members? the *head* shooteth, the *face* waxeth *pale*, the *nose* blacke, the *nether Iaw-bone* hangeth downe, the *Eye-strings* breake, the *Tongue* faltreth, the *Breath* shortneth, and smelleth earthly; the *Throat* rattleth, and at euery gaspe the *Heart-strings* are ready to breake asunder.

Now the miserable soule *sensibly* perceiueth her earthly body to begin to *die*: for as towards the *dissolution* of the vniuersall frame of the *great world*,

the

the *Sunne* shall bee turned into darkenesse, the *Moone* into blood, and the *Starres* shall fall from heauen, the *Ayre shall bee* full of stormes, and flashing Meteors, the *Earth* shall tremble, and the *Sea* shall roare, and *mens hearts* shall faile for feare, expecting the *end* of such sorrowfull *beginnings*: So towards the *dissolution of man*, (which is the little world) his *Eyes* which are as the *Sunne* and *Moone*, lose their light, and see nothing but blood-guiltinesse of sinne, the rest of the *Senses*, as *lesser Starres*, doe one after another faile and fall: his *Mind*, *Reason*, and *Memory*, as heauenly *powers* of his soule, are shaken with fearefull stormes of *despaire*, and fierce flashings of *Hell-fire*; his Earthly body begins to shake, and tremble, and the *humours* like an ouer-flowing Sea, roare and rattle in his throat, still expecting the woefull ends of

these dreadfull *beginnings*.

Whilest he is thus summoned to appeare at the great *Assises* of Gods Iudgement, behold, a *Quarter-Sessions* and *Gaole-deliverie* is held within himselfe: where *Reason* sits as Iudge, the *Diuell* puts in a Bill of inditement, as large as that Booke of *Zachary*, wherein is alledged all thy *euill deeds*, that euer thou hast *committed*, and all the *good deeds* that euer thou hast *omitted*, and all the *curses* and *iudgements* that are due to euery sin. Thine owne *Conscience* shall accuse thee, and thy *Memory* shall giue better *euidence*, and *Death* stands at the *Barre* readie, as a cruell *Executioner*, to dispatch thee. If thou shalt thus condemne *thy selfe*; how shalt thou escape the iust condemnation of God, who knowes all thy misdeeds better then thy selfe? Faine wouldest thou put out of thy minde the remembrance of thy

Zach. 5. 2.
Ezec. 2. 10.

1 Ioh. 3. 20.

thy wicked deeds, that trouble thee: but they *flow faster* into thy remembrance, and they will not bee *put away*, but cry vnto thee, *Wee are thy workes, and wee will follow thee.* And whileſt thy ſoule is thus *within*, out of *peace* and *order*; thy children, wife, and friends, trouble thee as faſt to haue thee put thy goods in order; ſome crying, ſome crauing, ſome pittying, ſome chearing; all like *Fleſh-flies*, helping to make thy *ſorrowes* more *ſorrowfull*. Now the *Diuels*, *who* are come from *Hell to fetch away thy ſoule*, begin to appeare to her; and waite, as ſoone as ſhee comes forth, to take her, and carry her away. Stay ſhee would within, but that ſhee feeles the body begin *by degrees* to *dye*: and ready like a *ruinous houſe*, to fall vpon her head. *Fearefull* ſhee is to come forth, becauſe of thoſe *Hell-hounds*, which waite for her comming. Luke 12.20.

Oh, shee that spent so many *dayes* and *nights in vaine* and idle *pastimes*, would now giue the *whole world*, if she had it, for *one houres* delay, that she might haue space to repent, and reconcile her selfe vnto God. But it cannot bee, because her *Bodie* which ioyned with her in the *action* of sin, is altogether now vnfit to ioyne with her in the exercise of repentance: and repentance must bee of the *whole man*.

Now shee seeth that all her *pleasures* are gone, as if they had neuer beene: and that but onely *torments* remaine, which *neuer* shall haue end of *beeing*. Who can sufficiently expresse her *remorse* for her sins past, her *anguish* for her *present* misery, and her *terror* for her torments to come?

In this extremity, she looketh euery where for helpe, and she finds her selfe euery way *helpe-*

leſſe. Thus in her *greateſt* miſery (deſirous to heare the *leaſt* word of comfort) ſhee directs this or the like ſpeech vnto her Eyes: *O Eies*, who in times paſt were ſo *quick-ſighted*, can yee *ſpie* no *comfort*, nor any way how I might eſcape this dreadfull danger? But the *Eye-ſtrings* are *broken*, they cannot ſee the *candle* that burneth before him: nor diſcerne whether it be day or night.

The Soule (finding no comfort in the *Eyes*) ſpeakes to the *Eares*: *O Eares*, who were wont to recreate your ſelues, with hearing new pleaſant *diſcourſes*, and Muſickes ſweeteſt *harmonie*; can you heare any *newes* or *tiding*, or the leaſt comfort for mee? the *Eares* are either ſo *deafe*, that they cannot heare at *all*: or the ſenſe of *hearing* is growne ſo weake, that it cannot endure to heare his *deareſt* friends to *ſpeake*. And why

should *those eares* heare *any tidings* of ioy in *Death*, who could neuer abide to heare the *glad tidings* of the Gospell in his life? the *Eare* can minister no *comfort*.

Then she intimates her griefe vnto the *Tongue*. Oh *Tongue*, who wast wont to *bragge* it out with the *bravest*, where are now thy big and daring *words*? now (in my greatest neede) canst thou speake nothing in my defence? Canst thou neither *daunt* these Enemies with *threatning words*, nor *entreat* them with *faire speeches*? Alas, the *Tongue* two dayes agoe lay *speechlesse*: it cannot in his *greatest* extremity, either *call* for a *little drink*, or desire a friend to *take away* with his finger the *flegme*, that is ready to *choake him*.

Finding heere no hope of helpe, she speakes vnto the *Feet*. Where are yee, *O Feete*, which sometime were so nimble in

run-

running, can you *carrie* mee no where, out of this dangerous place? The feete are *stone-dead* already: If they be not *stirred*, they cannot *stirre*.

Then shee directs her speech vnto her hands: O hands, who haue beene so often approoued for manhood, in *peace* and *warre*, and wherewith I haue so often defended my selfe, and offended my *foes*; neuer had I more need then now. *Death* lookes mee grim in the face and kils me, *Hellish fiends* waite about my bed to *deuoure* me: helpe now, or I perish for *euer*. Alas, the hands are so weake, and doe so *tremble*, that they cannot reach to the *mouth a spoonefull* of supping, to releeue languishing *nature*.

The *wretched* soule seeing her selfe thus *desolate*, and altogether destitute of friends, help and comfort; and knowing that within an houre shee must bee

in *euerlasting paines*, retires her selfe to the *heart* (which of all members is *primum viuens, & vltimum moriens*) from whence shee makes this *dolefull lamentation* with her selfe:

The doleful lamentation of the Reprobate Soule at the point of death. 2 Sam 12.5.

O miserable *caytife*, that I am, How doe the *Sorrowes of death compasse me*? *How doe the floods of Belial make me afraid*! How haue, *indeede*, the snares both of the *first* and *second* death ouer-taken mee at *once*! Oh how *suddenly* hath *Death* stolne vpon mee with insensible degrees! Like the *Sunne*, which the *Eye* perceiueth not to mouе, though it bee most swift of *motion*. How doth *Death* wreake on mee his *spite*, without *pitty*! The GOD of *mercy* hath vtterly forsaken mee: and the *Diuell*, who *knowes* no *mercie*, waites for to take mee. How often haue I beene warned of this *dolefull day*, by the faithfull *Preachers of Gods* Word, and I made

made but a *ieſt* thereat? What profit haue I now for all my *pride*, *fine houſe and braue apparell*? What is become of the ſweete reliſh of all my delicious fare? All the *worldly good* which I ſo earneſtly gathered, would I now giue for a good conſcience, which I ſo careleſly neglected. And what ioy remaines now, of all my former fleſhly *pleaſures* wherein I placed my chiefe *delight*? Thoſe *fleſhly pleaſures* were but *deceitfull* dreames, and now they are paſt like vaniſhing *ſhadowes*; but to thinke of thoſe eternall paines, which I muſt endure for thoſe *ſhort pleaſures*, paines more as *Hell*, before I enter into *hell*. Yet iuſtly I confeſſe, as I haue *deſerued*, I am *ſarued*, that being made after *Gods Image*, a reaſonable ſoule, able to iudge mine owne eſtate, and hauing mercy ſo often *offered*, and I *intreated* to receiue it, I neglected

cted *Gods grace*; and preferred the *pleasures of sinne*, before the religious care of *pleasing God*: lewdly spending my *short time*, without considering what accounts I should make at my *last end*. And now all the pleasures of *my life* being put together, countervaile not the least part of my *present paines*. *My ioyes* were but *momentany*, and gone, before I could scarce *enioy them*; my miseries are *eternall*, and *never* shall know end. Oh that I had spent the *houres* that I consumed in *carding*, *dicing*, *playing*, *and* other vile exercises, in *reading the Scriptures*, *in hearing Sermons*, *in receiving the Communion*, *in weeping for my sinnes*, *in fasting*, *watching*, *praying*, and in *preparing my soule*, that I might have now departed in the *assured hope* of euerlasting saluation! O that I were now to begin my life againe, now would I contemne

temne the *world*, and the *vanities* thereof, how *religiously* and *purely* would I lead my life! how would I frequent the *Church*, and sanctifie the *Lords Day*! If *Satan* should offer me all the treasures, pleasures, and promotions of this world, he should neuer entice mee to *forget the terrours* of this last dreadly houre. But, O corrupt *carkasse*, and stinking *carrion*, How hath the diuell deluded vs, and how haue we *serued* and *deceiued* eath other, and pulled *swift damnation* vpon vs both? Now is my case more miserable, then the *beast* that perisheth in a ditch: for I must goe to *answer* before the *Iudgement seat* of the righteous Iudge of Heauen and Earth; where I shall haue none to speake for me: and these *wicked fiends*, who are priuie to all my euill deeds, will *accuse* me, and I cannot excuse my selfe. *My owne heart already*

ready condemne me, I must needs therefore be damned before his *Iudgement seate*: and from thence bee carried by these infernall fiends, into that horrible prison of endlesse torments, and vtter darkenesse, where I shall neuer more see light, that first most excellent thing that God made? I, who gloried heretofore, in *being a libertine*, am now *inclosed* in the very *clawes* of Satan: as the trembling *Partriges* within the griping talons of the rauenous *Falcon*. Where shall I lodge to night? and who shall bee my companion? O *horrour* to thinke! O *griefe* to consider! Iob 3. *Cursed bee the day wherein I was borne; and let not the day wherein my mother bare mee, be blessed. Cursed bee the Man that shewed my Father, saying, A Child is borne vnto thee, and comforted him. Cursed bee that Man, because hee slew me not. Oh that my Mother might haue bene*

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my graue, or her wombe a perpetuall conception! How is it that I came forth of the wombe, to endure theſe helliſh ſorrowes! and that my daies ſhould thus end with eternall ſhame! Curſed be the day that I was firſt vnited to ſo *lewde a bodie*: O that I had but ſo much fauour, as that I might neuer ſee thee more! Our *parting* is bitter and dolefull: but our *meeting* againe, to receiue at the dreadfull day, the *fulneſſe* of our deſerued vengeance, will bee farre more *terrible* and *intolerable*. But what meane I thus (by *too late lamentation*) to ſeeke to *prolong* time? My *laſt houre* is come: I heare the *heart-ſtrings* breake: this filthy *Houſe of Clay* fall on my head: here is neither *hope*, *helpe*, nor *place* of any longer abiding. And muſt I needs be gone? Thou *filthy carkaſſe*: Oh *filthy carkaſſe*, with *fare-ill*, *fare-well*, I leaue thee: And ſo all-trembling

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shee commeth *forth*, and *forthwith* is seized vpon by *Infernall fiends*, who carry her with a violence *torrenti simile*, to the bottomlesse Lake that burneth with *fire* and *brimstone*: where shee is kept as a *prisoner* in torments, till the *generall* Iudgement of the *great Day*.

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The lothsome *carkasse* is afterwards laid in the *graue*. In which action for the most part, the *dead bury the dead*: that is, They who are dead in sinne, bury them who are dead for sinne. And thus the godlesse, and vnregenerated *worldling*, who made *Earth* his *Paradise*, his *Belly* his *God*; his *Lust* his *Law*; as in his *life* he sowed *vanity*, so hee is now *dead*, and reapeth *misery*. In his *prosperity* he neglected to serue God: In his *aduersitie* God refuseth to saue *him*. And the *Diuell*, whom he long serued, now at length payes him his wages. *Detestable*

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Thus farre of the miseries of the *soule and body* in death, which is but *cursednesse in parte*: now followes the *fulnesse of cursednes*: which is the misery of the *soule* and *body* after death.

Meditations of the misery of a man after death, which is the fulnes of cursednes.

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Thus farre of the miſeries of the *ſoule and body* in death, which is but *curſednesſe in part*: now followes the *fulneſſe of curſednes*: which is the miſery of the *ſoule* and *body* after death.

Meditations of the miſery of a man after death, which is the fulnes of curſednes.

THE *fulneſſe of curſedneſſe* (when it fals vpon a *creature*,

ture, not able to beare the brunt thereof (*presseth* him downe to
[a] Luk. 8. 38. & 16. 2, 3. that bottomlesse [a] deepe of the endlesse [b] wrath of *Almighty God*: which is called the [c] *damnation of hell*. This *sulnes* of cursednesse is either *particular* or *generall*.
[b] 1 Thes. 2. 10.
[c] Mat. 23. 33

Particular, is that which in a lesse measure of fulnesse, lighteth vpon the [d] soule *immediately*, as soone as shee is separated from the body. For in the very *instant* of dissolution, shee is in the sight and presence of God. For when shee ceaseth to see with the organe of *fleshly eyes*, she seeth after a spirituall manner, like *Stephen*, who saw the *glory of God*, and *Iesus standing at his right hand*: or as a man, who being *blind borne*, and *miraculously* restored to his sight, should see the *Sunne*, which he neuer saw before. And thereby the *testimony* of her owne *Conscience*, *Christ* the righteous
[d] Luke 16. 12, 23. 1 Pet. 3. 19. Iude v. 6, 7.
Acts 7. 4.

Iudge,

Iudge, who knoweth all things, *maketh* her, by his *omni-present power*, to vnderstand the doome and Iudgement that is due vnto her sinnes, and what must be her *eternall* state. And in this manner standing in the *sight* of Heauen, not fit for her *vncleannes* to come into heauen; she is said to stand before the *Throne of God*. And so forthwith shee is carried by the *euill angels*, who came to fetch her with violence into *Hell*, where shee is kept as in a *Prison in euerlasting paines* and *chaines*, *vnder darkenesse*, *vnto the Iudgement of the great Day*: but not in that *extremitie* of torments, which she shall finally receiue at the last Day.

The *generall* fulnesse of *cursednesse* is in a *greater* measure of *fulnesse*, which shall be inflicted vpon both thy [h] *Soule* and *Body*, when by the mighty power of *Christ* (the *supreme Iudge*

Postquam anima de corpore est egressa, subito iudicium Christi de salute cognoscit. Aug. li. 1 *de anim. & eius orig.* c. 4 Hier. *Epi. ad* Pamm. *Anima damnata continuo imaditur a Daemonib. qui crudelissime eam rapientes ad infernum rodarunt, Cyril. Alex. in ep. ad Hebr.*

Math. 5. 34. and 13. 21. Luke 12. 20. Luk. 16. 22. 1 Pet. 3. 19. Iude ver. 7. Luke 16. 14.

Luk. 4. 31. 2 Pet 4. 8. Iude vers. 6. Apoc 11. 8.

h Dan 12. 3. Ioh 5. 28, 29.

Iudge of heauen and earth) the one shall bee brought out of *Hell*, and the other out of the *Graue* as *Prisoners*, to receiue their dreadfull doome, according to their euill deeds. How shall the Reprobate, by the roaring of the *Sea*, the quaking of the *Earth*, the trembling of the *Powers* of heauen, and terrours of *Heauenly signes* bee driuen at the worlds end, to their wits end! Oh, what a wofull salutation will there be, betwixt the damned *Soule* and *Body*, at their re-vniting at that terrible day!

Apo. 20. 13.

Mat. 24. 29. Luk. 21. 24, 25.

The damned soules Apostrophe to her body at the second meeting.

O sinke of *Sinne*, O lumpe of *Filthinesse* (will the *Soule* say vnto her *Body*) how am I compelled to re-enter vnto thee, not as vnto an *Habitation* to rest, but as a *Prison* to be tormented together! How doest thou appeare in my sight like *Iephte's* Daughter, to my greatest torment? Would God thou hadst

perpe-

perpetually rotted in the graue, that I might neuer haue seene thee againe! How shall we be *confounded* together, to heare before *God, Angels*, and *Men*, lay open all those *secret sinnes*, which wee *committed together*! Haue I lost *heauen*, for the loue of such a stinking carrion? Art thou the *flesh*, for whose *pleasures* I haue yeelded to commit so many Fornications? O filthy *Belly*, how became I such a *foole*, as to make *thee* my God? How mad was I for *momentany* ioyes to incurre these torments of eternall paines? *Ye Rockes and Mountaines, why skip ye so like Rammes*, Psal. 114. 4. and *will not fall vpon mee, to hide mee from the face of him, that comes to sit on yonder Throne? for the great Day of his wrath is come, and who shall bee able to stand?* Apoc. 6. 16, 17. *Why trembleſt thou thus, O Earth, at the presence of the Lord*, and wilt not open thy mouth,

mouth, and swallow mee vp; as thou diddest *Korah*, that I be seene no more?

O damned furies, I would yee might without delay, teare mee in *pieces*, on condition that you would teare mee vnto *nothing*! But whilest thou art thus in vaine bewayling thy misery, the *Angels* hale thee violently away from the brinke of thy graue, to some place neere the Tribunall seat of Christ; where beeing as a cursed Goate, separated to stand beneath, on Earth, as on the *left hand* of the Iudge; Christ shall rip vp all the *benefits* hee bestowed on thee, and the *torments* hee suffered for thee; and all the *good deeds* which thou hast *omitted*, and all the *vngratefull villanies* which thou didst *commit* against him, and his holy *Lawes*.

Mat.12.41. Mat.25.31.

Within thee thine owne *conscience* (more then a thousand witnesses) shall *accuse* thee:

the

the *Diuels*, who tempted thee to all thy lewdneſſe, ſhall on the one ſide teſtifie with thy *conſcience* againſt thee: and on the other ſide ſhall ſtand the *Holy Saints* and *Angels* approouing Chriſts Iuſtice, and deteſting ſo *filthy* a Creature. Behind thee an hydeous noyſe of innumerable fellow-damned *Reprobates* tarrying for thy *company*. Before thee all the world [h] burning in flaming fire. *Aboue thee* an irefull *Iudge* of deſerued vengeance, ready to pronounce his ſentence vpon thee. *Beneath thee*, the fiery and ſulphurious mouth of the *bottomleſſe pit*, gaping to receiue thee. In this woefull eſtate, to hide thy ſelfe, will bee *impoſſible* (for on that condition, thou wouldeſt wiſh that the greateſt *Rocke* might *fall* vpon thee:) to *appeare* will bee intolerable, and yet thou muſt ſtand forth, to receiue with other Reprobates this thy *ſentence:*

[h] Anſelm. *lib. meditat.*

Apoc. 6. 16.

sentence: *Depart from me, ye cursed, into euerlasting fire, prepared for the diuell and his angels.*

Bonauent. *Postil. Dom. 3. post Pent. Serm. 2.*

Depart from me] there is a *separation* from all ioy and happinesse.

Ye cursed] there is a blacke and direfull *Excommunication.*

Into fire] there is the cruelty of *paine.*

Euerlasting] there is the perpetuitie of *punishment.*

Prepared for the Diuell and his angels.] Here are thy *infernall tormenting*, and tormented *companions.*

O terrible sentence! from which the condemned cannot *escape*: which being pronounced, cannot possibly bee *withstood*: against which a man cannot except, & from which a man can no where *appeale.* So that to the damned, nothing remaines but hellish torments, which knowes neither ease of paine, nor end of time. Fro this *Iudge-*

ment

ment seat, thou must be thrust by *Angels*, (together with all the damned *Diuels* and *Reprobates*) into the *bottomlesse Lake of vtter darkenesse*, that perpetually burnes with *fire* and *brimstone*. Whereunto, as thou shalt be thrust, there shall bee such *weeping*, *woes*, and *wailing*, that the *cry* of the company of *Core*, *Dathan*, and *Abiram*, when the earth swallowed them vp, was nothing cõparable to this howling: nay, it will seeme vnto thee a *Hell*, before thou goest into *Hell*, but to heare it. Apoc. 21. 8.

Into which bottomlesse *Lake* after that thou art once *plunged*, thou shalt euer bee *falling* downe, and neuer meet a *bottome*: and in it thou shalt euer *lament*, and none shall *pity* thee: thou shalt alwaies *weepe* for paine of the *fire*, & yet *gnash* thy teeth for the extremity of *cold*; thou shalt weepe to think, that thy miseries are *past* remedie:

thou ſhalt *weepe* to thinke, that to *repent* is to no purpoſe: thou ſhalt *weepe* to thinke, how for the ſhadow of ſhort *pleaſures*, thou haſt incurred theſe *ſorrowes* of eternall *paines*: thou ſhalt *weepe* to ſee, how that *weeping* it ſelfe can *nothing* preuaile; yea in *weeping* thou ſhalt *weepe more* teares, then there is *water* in the *ſea*; for the *water* of the ſea is *finite*, but the weeping of a Reprobate ſhall bee *infinite*. There thy *laſcinious Eyes* ſhall be afflicted with ſights of *vaſtly ſpirits*: thy *curious Eares* ſhall bee affrighted with hideous noyſe of *howling Diuels*, and the gnaſhing teeth of *damned Reprobates*: thy *dainty Noſe* ſhall be cloyed with noyſome ſtench of *Sulphur*: thy *delicate Taſte* ſhall bee pained with intolerable *hunger*: thy *drunken Throate* ſhall bee parched with vnquenchable thirſt: thy *Mind* ſhall bee tormented, to thinke

Bonauent.

how for the loue of *abortiue pleaſures*, which periſhed ere they budded; thou ſo fooliſhly loſt *Heauens ioyes*, and incurredſt *helliſh paines*, which laſt beyond eternitie. Thy *conſcience* ſhall euer ſting thee like an Adder, when thou thinkeſt how often Chriſt by his Preachers offered thee *remiſſion of ſins*, and *the Kingdome of Heauen* freely vnto thee, if thou wouldeſt but *beleeue and repent:* and how eaſily thou mighteſt haue obtained mercy in thoſe dayes; how neere thou waſt many times to haue *repented*, and yet didſt ſuffer the Diuell and the World, to keepe thee ſtill in *impenitency*, and how the day of mercy is now paſt, and will neuer *dawne* againe.

How ſhall thy vnderſtanding be racked, to conſider, how for *Momentany riches*, thou haſt loſt the *eternall Treaſure*, and changed heauens felicity, for hels miſery! where euery part

of the body without intermission of paine, shall be continually tormented alike.

In these *Hellish torments*, thou shalt be for euer depriued of the *Beatificall sight* of God, wherein consists the *soueraigne good*, and life of the soule. Thou shalt neuer see light, nor the least *sight* of ioy, but lie in a perpetuall *Prison* of *vtter darkenesse*: where shall bee no *order*, but *horror*: no *voice*, but of *blasphemers* and *howlers*: no *noyse*, but of *tortures* and *tortured*: no *society*, but of the *diuell* and his *angels*, who being tormented themselues, shall haue no other *ease*, but to wreake their fury in *tormenting* thee. Where shall bee *punishment*, without *pitie*: *misery*, without *mercy*: *sorrow*, without *succour*: *crying*, without *comfort*: *mischiefe*, without *measure*: *torment*, without *ease*: where the *Worme dyeth not, and the fire is neuer quenched*: where

Marke 9.

the

the *wrath* of *God* ſhall ſeaze vpon thy Soule and Body, as the *flame of fire* doth on the lumpe of *Pitch*, or *Brimſtone*. In which *flame* thou ſhalt euer be *burning*, and neuer *conſumed*: euer *dying*, and neuer *dead*: euer *roaring* in the pangs of death, and neuer rid of thoſe pangs, nor knowing end of thy *paines*. So that after thou haſt endured them ſo many thouſand yeeres, as there are *graſſe* on the *earth*, or *ſands* on the *Sea-ſhore*: thou art no *neerer* to haue an end of thy torments, then thou waſt the *firſt* day that thou waſt caſt into them: yea, ſo farre are they from ending, that they are euer but beginning. But if after a *thouſand times* ſo many *thouſand yeeres*, thy damned ſoule could but conceiue a hope, that thoſe her torments ſhould haue an end: this would be *ſome* comfort to thinke, that at *length* an end will come. But as oft as the

Minde thinketh of this word *Neuer*, it is as another Hell, in the middeſt of hell.

This thought ſhall force the damned to cry, οὐαὶ, οὐαὶ, as much as if they ſhould ſay, οὐαὶ αἰὲι, οὐαὶ αἰὲι, O Lord, *not euer*, *not euer* torment vs thus. But their conſciences ſhall anſwer them as an *Eccho*, οὐαὶ αἰὲι, *euer*, *euer*. Hence ſhall ariſe this dolefull οὐαὶ, *woe* and *alas* for euermore.

This is that *ſecond death*, the *generall perfect fulnes of all curſednes* and miſery: which euery damned Reprobate muſt *ſuffer*, ſo long as God and his Saints ſhall enioy bliſſe and felicity in Heauen for euermore.

Thus farre of the miſery of man in his ſtate of corruption, vnleſſe that hee bee renewed by Grace in Chriſt.

Now followes the knowledge of *Mans ſelfe*, in reſpect of his ſtate of regeneration by *Chriſt*.

Medi-

Meditations of the ſtate of a Chriſtian reconciled to God in Chriſt.

NOw let vs ſee, how *happy* a godly man is, in his ſtate of *reuocation*, being reconciled to God in Chriſt.

The *godly man*, whoſe corrupt nature is *renewed* by grace in Chriſt, and become a *new creature*, is bleſſed in a threefold reſpect. Firſt, in his life. Secondly, in his death. Thirdly, after death.

1. His *bleſſednes* during this life, is but *in part*, and that conſiſts in ſeuen things.

1. Becauſe he is *conceiued* of the [a] *Spirit*, in the wombe of his [b] Mother the *Church*: and is [c] *borne, not of blond, nor of the will of the fleſh, nor of the will of Man, but of God*, who in Chriſt, is his [d] *Father*: So that the [e] *Image of God his Father*, is renewed

[a] Ioh. 3.5.
[b] Gal. 4.26.
[c] Ioh. 1.13.
[d] Gal. 4.6,7. 2 Cor. 9.8.
[e] Eph 4.2,3, 13. Col. 3.10.

newed in him euery day more and more.

2. He hath, for the *merits* of *Christs sufferings*, all his sinnes, *originall* and *actuall*, with the *guilt* and *punishment* belonging to them, [f] freely and fully *forgiuen* vnto him; and all the [g] *righteousnes* of *Christ*, as freely and fully *imputed* vnto him: and so God is [h] *reconciled* vnto him: and [i] *approoueth* him as *righteous* in his sight and account.

3. Hee is *freed* from *Satans* [k] *bondage*, and is made a [l] *brother* of Christ, a *fellow* [m] *heire* of his heauenly Kingdome: and a *spirituall* [n] *King* and *Priest*: to offer vp [o] *spirituall sacrifices* to *God by Iesus Christ*.

4. God *spareth* him, as a *man spareth his owne sonne, that serueth him*. And this sparing consists,

In

[f] Rom.4.8, 25. Rom.8.1, 2. 1 Pet.2.24.
[g] Rom.4.5, 19.
[h] 2 Cor.5. 19.
[i] Rom. 8. 33,34.
[k] Act.16.18. Eph.2.2.
[l] Ioh.20.7. Rom.8.26.
[m] Rom.8.17
[n] Apoc.16.
[o] 1 Pet.2.5. Mal.3. 17.

In
1 Not taking notice of euery fault, but *bearing* with his infirmities, *Exod.* 34. 6, 7. A louing *father* will not cast his *childe* out of doores in his sickneſſe.
2 Not making his *puniſhment* when hee is *chaſtened*, as great as his *deſerts*, Pſal. 103. 10.
3 *Chaſtening* him *moderately*, when hee ſeeth that hee will not *by any other* meanes bee reclaimed, 2 *Sam.* 7. 14, 15. 1 *Cor.* 11. 13.
4 *Graciouſly accepted* his *endeauour*, notwithſtanding the imperfection of his obedience; and ſo preferring the *willingnes* of his minde, before the *worthines* of his worke, 2 *Corinth.* 8. 12.
5 Turning the curſes

which he deſerued, to *croſſes*, and fatherly *corrections*; yea all [a] things, all [b] *calamities* of this life, [c] death it ſelfe, [d] yea, his *very ſinnes*, vnto his good.

5. God giues him his [e] *Holy Spirit*, which

1 *Sanctifyeth* him by *degrees* throughout: [f] ſo that hee doth more and more *die* to ſin, and *liue* to righteouſneſſe.

2 *Aſſures* him of his [g] *adoption*, and that he is by *Grace* the Childe of *God*.

3 *Encourageth* him to come with [h] *boldneſſe*, and *confidence*, into the preſence of God.

4 *Mooueth* him, without *feare*, to ſay vnto him, *Abba Father*.

5 *Powreth* into his *heart* the gifts of *ſanctified prayers*.

6 Per-

[a] Rom.8.28.
[b] Pſal.89. 31,33. Pſal.111.97. Heb.11.10. 2 Cor.12.7.
[c] 1 Cor.3. 22. & 15, 54,55. Heb.2.14, 15.
[d] Luke 22. 31,32. Pſal.51.13, 14. Rom.5.20, 21.
[e] 1 Theſſ.5. 23.
[f] Rom.8. 9, 10.
[g] Rom.8. 16.
[h] Heb.4.15. Eph.3.12. Gal.4.16. Rom.8.15, 16. Zach.12.12.

6. *Perſwadeth* him, that both he and his *prayers* are accepted and heard of God for Chriſt his Mediators ſake. Rom.8.16, 17.

7 Fils him with
- 1 *Peace* of conſcience. Rom.5.1. and 14.17.
- 2 *Ioy* in the Holy Ghoſt: in compariſon whereof, all *Earthly loyes* ſeeme *vile* and *vaine* vnto him. Rom.5.3. and 14.17.

6. Hee hath a *recouery* of his [a] *ſouereignty ouer* the *creatures*, which hee loſt by *Adams* fall: and from thence free liberty of vſing all things which God hath not [c] *reſtrained*, ſo that hee may vſe them with good [d] *conſcience*. For to all things in Heauen and Earth, hee hath a *ſure* [e] *title* in this life: and hee ſhall haue the plenary and peaceable [f] *poſſeſſion* of them in the life to come. Hence it

[a] Pſal.8.5, &c. Heb.2.7,8.
[b] 1 Cor.9.1. Rom.14.14. 1 Tim.4.2, &c.
[c] 1 Cor.9. 19,21.
[d] 1 Cor.3. 21,23. Heb.1.7.
[e] 1 Cor.3.23
[f] Mat.25.34 1 Pet.1.4, &c.

is

is, that all *Reprobates* are but vsurpers of all that they possesse, and haue no §*place of their* owne, but *Hell*.

§Act.1.25.

7 Hee hath the *assurance* of Gods *Fatherly* care and protection, day and night, ouer him; which care consisteth in three things.

1 In *prouiding* all things *necessaris* for his *Soule* and *Body*, concerning this life, and that which is to come: so that hee shall be sure euer, either to haue *enough*; or patience, to be *content* with that he hath.

Mat.6.32. 2 Cor.12. 14. Psal.23. Psal.34. 9,10.

2 In that God giues his Holy *Angels*, as *Ministers*, a charge, to attend vpon him alwayes, for his *good*: yea, in danger, to *pitch their tents about him*, *for his safetie*, where-euer he be. Yea, Gods *protection* shall defend

Heb.1.14. Psal.34.7. Psal.91.11.

defend him as a *Cloud by day, and as a Pillar of fire by night*: and his prouidence *shall hedge him from the power of the Diuell.* Isa.4.3. Iob 1.10.

3 In that *The eyes of the Lord are vpon him, and his eares continually open, to see his state*, and to heare his complaint; and in his good time, to deliuer him out of all his troubles. Psal.34.15. Gen.7.1. Psal.33.19.

Thus farre of the *blessed* estate of the godly, and *Regenerated* man in this life: Now of his blessed estate in death.

2. *Meditations of the blessed estate of a regenerate man in his death.*

WHen God sends *Death* as his *Messenger*, for the *regenerated man*, hee meetes him *halfe* the way to Heauen; for

for his [a] *conuersation*, and [b] *affection*, is there before him. *Death* is neither *strange*, nor *fearefull* vnto him. Not *strange*, becauſe he [c] *died daily*: not *fearefull*, becauſe whileſt hee *liued*, he was *dead*; and his life was [d] *hid in Chriſt with God*. To *die* vnto him therefore, is nothing elſe in effect, but to [e] *reſt from his labour* in this world, to goe [f] home to his [g] *Fathers houſe*, vnto the [h] *City of the liuing God the heauenly Ieruſalem, to an innumerable company of Angels, to the generall aſſembly and Church of the firſt borne, to God the Iudge of all, and to the Spirits of iuſt men made perfect, and to Ieſus the Mediatour of the New Teſtament.* Whileſt his body is ſicke, his mind is ſound: for, God [i] *maketh all his bed in his ſickeneſſe*, and ſtrengtheneth him, with faith and patience, vpon his bed of ſorrow. And when hee beginnes to enter into

[a] Phil 3. 10.
[b] Col. 3. 2.
[c] 1 Cor. 13. 31.
[d] Col. 3. 3.
[e] Apoc. 14.
[f] 2 Cor. 5. 6.
[g] Ioh. 14. 1.
[h] Heb. 12. 22, &c.
[i] Pſal. 41. 3.

into the way *of all the world*; hee giueth (like [m] *Iacob*, *Moſes*, and *Ioſhua*) to his Children and friends, godly exhortations and counſels, to ſerue the true God, to worſhip him truly all the dayes of their life. His *bleſſed* ſoule breatheth nothing but *bleſſings*, and ſuch ſpeeches as ſauour *a ſanctified ſpirit*. As his *outward* man *decayeth*, ſo his *inward* man *increaſeth*, and waxeth ſtronger. When the *ſpeech* of his tongue *faultereth*, the *ſighes* of his heart *ſpeake lowder* vnto *GOD*: when the ſight of the *Eyes* faileth, the *holy Ghoſt* illuminates him inwardly with abundance of *ſpirituall light*. His ſoule feareth not, [n] but is *bold to goe out of the body, and to dwell with her Lord*. Hee ſighed out with [o] *Paul*, *Cupio diſſolui*; *I deſire to be diſſolued, and to be with Chriſt*. And with [p] *Dauid*; *As the Hart panteth after the water-brookes, ſo panteth my ſoule after thee*,

[m] Gen. 49.

[n] 2 Cor. 5. 8.

[o] Phil. 4. 23.

[p] Pſal. 42. 2.

thee, O God: My ſoule thirſteth for God, for the liuing God: when ſhall I come and appeare before God? Hee prayeth with the
q Apo.6.10. Saints, How long, O Lord,
r Apoc.22.20. which art holy and true? r Come, Lord Ieſus, come quickly. And
f Iob 14.5. when the f appointed time of his diſſolution is come, knoweth
t Pſal.31.5. that hee goeth to his t Father and Redeemer in the peace of a good conſcience, and the aſſured perſwaſion of the forgiuenes of all his ſins, in the blood of the Lambe, hee ſings with bleſſed
u Luk.22.29. Pſal.37.7. Iſa.57.2. old Simon, his u Nunc dimittis: Lord, now letteſt thou thy Seruant depart in peace, &c. and ſurrenders vp his Soule, as it were, with his owne hands, into the hands of his heauenly Father,
x Pſal.31.5. ſaying with Dauid: x Into thy hands, O Father, I commend my ſoule, for thou haſt redeemed mee, O Lord, thou God of truth. And
y Act.7.59. ſaying with Stenen, y Lord Ieſus, receiue my ſpirit; He no ſoo-

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ner *yeelds vp* his sacred Ghost, but *immediately* the [z] *holy Angels*, who attended vpon him from his *birth*, vnto his *death*, [a] carry and accompany his *soule* into *Heauen*, as they did the Soule of *Lazarus* into *Abrahams bosome*, [b] which is the Kingdome of Heauen, whither onely *good Angels* & *good workes* doe accompany the Soule: the one to *deliuer* their [c] *charge*, the other to *receiue* their [d] *reward*.

The *Bodie* in conuenient time, as the sanctified [e] *Temple* of the *Holy Ghost*, the [f] *members of Christ*, nourished by his *Body*, the [g] *price* of the *blood* of the *Sonne of God*, is by his fellow-brethren reuerently laide to [h] sleepe in his *graue*, as in the bed *of Christ*, in an assured hope to [i] *awake in the resurrection of the iust*, at the last day, to bee partaker with the soule, of life & glory euerlasting. And in this respect not onely the *soules*,

z Mar.18.10 Act.12.15. and 27.25.
a Luk.26.22.
b Mat.8.11. Luk.13.28. Act.15.10, 11. Eph.1.10. Heb.11.9,10 16.& 12.22, 23. Luk.19.9. and 9.31.
c Psa.91.11. Heb.1.14.
d Apo.14.13 and 52.12.
e 1 Cor.6.15 Mat.26.6.
f 1 Cor.6.10
g 1 Pet.1.19.
h 1 Thes.4.14 Act.7.6.& 8.3.
i Dan.12.2. Ioh.5.28,29 Luk.14.14. 1 Thes.4. 16,17. Apo.14.15.

soules, but the very *bodies* of the faithfull also are termed *blessed*.

Thus farre the *blessednes* of the soule and bodie of the Regenerated man in death. Now let vs see the *blessednes* of his soule and body *after death*.

3. *Meditations of the blessed estate of the Regenerated man after death.*

THis state hath three degrees.

1. From the day of *Death*, to the *Resurrection*.

2. From the *Resurrection*, to the pronouncing of the *Sentence*.

3. After the *Sentence*, which lasts *eternally*.

As soone as euer the *Regenerated man* hath yeelded vp his Soule vnto *Christ*, the holy *Angels* take her into their custody, and *immediately* carry her into Heauen: and there present her

Luke 16.22.

her [b] before *Christ*, where she is *crowned* with a [c] *Crowne of righteousnes* and *glory*; not which shee hath deserued by her good workes, but which *God* hath promised of his free goodnesse to all those, who of loue, haue in this life vnfainedly serued him, and sought his glory.

[b] Heb. 1. 14. and 12. 24.
[c] 2 Tim. 4. 8. Apoc. 2. 10. 1 Pet. 5.

Oh, what a ioy will it bee to thy Soule! which was wont to see but *miserie and sinners*, now to behold the face of the *God of Glory?* yea, to see Christ well-comming thee, as soone as thou art presented before him by the holy *Angels*, with an *Euge bone serue! Well done, and welcome good and faithfull seruant, &c. enter into thy Masters ioy*. And what ioy will this bee, to behold *thousand thousands of Cherubims, Seraphims, Angels, Thrones, Dominions, Principalities, Powers:* All the holy *Patriarches, Priests, Prophets, Apostles, Martyrs, Professors:* and all the

Col. 1. 6. Eph. 1. 21.

the *ſoules* of thy *Friends*, *Parents*, *Husbands*, *Wiues*, *Children*, & the reſt of Gods *Saints*, who departed from thee in the true Faith of Chriſt, ſtanding before *Gods Throne* in bliſſe and glory? If the *Queene* of *Sheba*, beholding the glory and attendance giuen to *Salomon*, as it were *rauiſhed* therewith, brake out and ſaid, *Happy are thy men, happy are theſe thy ſeruants, which ſtand euer before thee, and heare thy wiſedome*: How ſhall thy *ſoule* bee rauiſhed to ſee herſelfe by *grace* admitted to ſtand with this glorious Company to behold the bleſſed Face of Chriſt, and to heare all the *treaſures* of this Diuine *wiſedome*! How ſhalt thou reioyce to ſee ſo many *thouſand thouſands* well-comming thee into their heauenly ſociety! for as they all reioyced at thy *conuerſion*; ſo will they now bee much *more ioyfull* to behold thy *Coronation*;

1 King 10.

Luke 15.

tion; and to see thee receiue thy *Crowne*, which was laid vp for thee against thy *comming*. For there the *crowne* of *Martyrdome* shall bee put on the head of a *Martyr*, who for Christs Gospels sake indured torments: the *Crowne of Virginitie* on the head of a *Virgin*, which subdued *Concupiscence*: the Crowne *of Piety* and Chastity on the head of them, who sincerely professed Christ, and kept their *Wedlocke bed* vndefiled: the Crowne of good works on the good *Almes-giuers* head, who liberally releeued the *poore*: the *Crowne of incorruptible glory* on the head of those Pastors, who by their preaching & good example, haue conuerted soules from the corruption of sinne, to *glorifie* God in holinesse of life. Who can *sufficiently* expresse the reioycing of this Heauenly Company, to see thee thus *crowned* with glory, *arayed* 1 Tim. 4. 8. Apoc. 7. 9.

ed with the ſhining Robe of righteouſneſſe; and to behold the *Palme of victory* put into thy hand? Oh what *gratulation* will there bee, that thou haſt *eſcaped* all the miſeries of the World, the ſnares of the Diuell, the *paines* of hell, and *obtained* with them thy eternall *reſt* and *happines*? for there euery one ioyeth as much in anothers happineſſe, as in his owne, becauſe hee ſhall ſee him as much loued of God, as himſelfe. Yea, they haue as many diſtinct *ioyes*, as they haue *compartners* of their *ioy*. And in this ioyfull and bleſſed ſtate, the *Soule* reſteth with *Chriſt* in Heauen,
Apoc.7.9. till the *Reſurrection*: when as the *number* of hell-fellow-ſeruants and Brethren be fulfilled, which the *Lord* tearmeth but a *little ſeaſon*.

The *ſecond degree* of mans bleſſednesſe after death, is from the *Reſurrection*, to the *pronouncing*

nouncing of the finall *Sentence*: For at the last day,

1. The *Elementary Heauens*, Earth, and all things therein, shall bee[a] *dissolued* and *purified with fire.*

2. At the[b] sound of the *last Trumpet* or *voice of Christ*, the *Archangel*, the *very same bodies* which the *Elect* had *before* (though turned to dust and earth) shall rise againe. And in the same *instant*, euery mans Soule shall re-enter into his *owne body*, by *vertue* of the Resurrection of *Christ* their head, and be made aliue, and rise out of their graues, as if they did but *awake* out of their *beds*. And howsoeuer *Tyrants* bemangled their bodies *in pieces*, or consumed them to *ashes*; yet shall the *Elect* finde it true at that day, that *not an haire of their head is perished.*

3. They shall come forth out of their *graues*, like so many

[a] 2 Pet. 3. 10, 12, 13.
[b] 1 Cor. 15. 52. 1 Thes. 4. 16 Ioh. 5. 28. Ezek. 37. Rom. 8. 11. Rom. 5. 17. 1 Cor. 16. 22. 1 Thess. 4. 14. Mat. 19. 30.

Iosephs

Ioſephs out of *Priſon*: or *Daniel* out of the *Lions Den*: or *Ionah* out of the *Whales Belly*.

4. All the bodies of the *Elect* being thus made *alme*, ſhall ariſe in that [f] *perfection* of nature, whereunto they ſhould haue attained by their *naturall temperament*, if no *impediment* had hindred: and in that *vigor of age*, that a perfect man is at, about three and thirty yeeres old, each in their* *proper ſexe*: Whereunto *Diuines* thinke the *Apoſtle* alludeth, when he ſaith: [g] *Till wee all come vnto a perfect man, vnto the meaſure of the age* (or ſtature) *of the fulneſſe of Chriſt*. Whatſoeuer *imperfection* was before in the body, (as *blindnes*, *lamenes*, *crookednes*) ſhall then be done away. *Iacob* ſhall not *halt*, nor *Iſaac* bee *blind*, nor *Leah bleare-eyed*, nor *Mephiboſheth* be *lame*: for if *Dauid* would not haue the *blinde* and *lame* to come into his *houſe*:

much

Dan.4.12. 1 Theſſ.4. 14.

Par eſt Poteſtas Dei ad inſtituendos, & reſtituendos homines. Anathegor.

[f] Iſa.56.20.

* Tertul. *de Reſurrect. c.* 6. Hier. *Epi.* 27. & 61. Aug. *lib.* 22. *de Ciuit. Dei cap.*17. & *omnes Theologion.*4. *Sent. diſt.*44

[g] Eph.4. 13.

Ità communiter credũt Theologi in 4. *Sent. diſt.* 44.

Vide Aug. *de Ciuit. Dei lib.*22. *c.*15. & 16.

much leſſe will Chriſt haue *blindneſſe* and *lameneſſe* to dwell in his heauenly Habitation. *Chriſt* made all the *Blind* to ſee, the *Dumbe* to ſpeake, the *Deafe* to heare, the *Lame* to walke, &c. that came to him to ſeeke his *grace* on earth: much more will hee heale all their *imperfections*, whom hee will admit to his *glory in heauen*. *Among thoſe Tribes, there is not one feeble: but the lame man ſhall leape as an Hart, and the dumbe mans tongue ſhall ſing.* And it is very probable, that ſeeing God created our *firſt parents*, not *Infants*, or *Old men*, but of a *perfect age*, or *ſtature*; the ἀναπλασις, or *new creation* from death, ſhall euery way be more *perfect*, then the πλασις, or *firſt frame* of man, from which hee fell into the ſtate of the *dead*. Neither is it like, that *Infancie* being *imperfection*, and *old age corruption*, can well ſtand with the ſtate

Pſal. 193. 37. Iſa. 35. 5.

of a *perfect glorified* Bodie.

1Cor.15.43 5. The *bodies* of the Elect being thus raised, shall haue foure most excellent and supernaturall qualities: For,

1 They shall bee raised in *power*, wherby they shall for euer bee freed from all *wants* and *weakenesses*, and enabled to continue, without the vse of *meat*, *drinke*, *sleepe*, and other former helpes.

1Cor.15.41 Isay 56.10. *Aug. Ench. cap.* 90. Mat.13.12. Dan.2.3. Luke 9.21. Zach.9.16. 1 Thes.4.17

2 In *incorruption*, whereby they shall neuer be subiect to any manner of *imperfections*, *blemish*, *sickenesse*, or *death*.

3 In *glory*, whereby their *bodies* shall *shine* as *bright as the Sun in the firmament* and which being made *transparent*, *their Soules* shall shine thorow, farre more *glorious* then their bodies: three *glympses* of which glory were seene:

First,

First, in *Moses face*: secondly, in the *transfiguration*: thirdly, in *Stevens countenance*. Three *instances* and *assurances* of the *glorification* of our bodies, at that glorious Day. Then shall *David* lay aside his *Shepherds weede*, and put on the *robe* of the Kings sonne *Iosias*, not *Ionathans*. Then euery true *Mordecai* (who mourned vnder the *Sackecloth* of his corrupt *flesh*) shall bee arayed with the Kings *Royall apparell*: and haue the *Crowne-royall* set vpon his head, that all the world may see; *how it shall bee done to him, whom the King of Kings delighteth to honour*. If now the rising of one Sunne makes the morning so glorious: how glorious shall that *Day* be, when innumerable *millions* of *millions* of bodies of

Exo.34.27. Matth.17. Act.6.15.

1 Sam.13.5. Hest.6.4.

Saints and *Angels* shall appeare more glorious then the *brightnes* of the *Sun*! the *Bodie* of *Christ* in glory surpassing all.

Vbi volet spiritus, ibi erit & corpus, August. Mat. 24. 28.

4. In *Agilitie*, whereby our bodies shall be able to *ascend*, and *to meet the Lord at his glorious comming in the ayre, as Eagles flying vnto their blessed carkasse*. To this agilitie of the Saints glorious bodies, the Prophet alludes, saying, *They shall renew their strength: They shall mount vp with wings as Eagels: they shall run, and not be wearie, they shall walke, and not faint.* And to this state may that saying of *Wisedome* be referd: *In the time of their vision they shall shine, and run to and fro, as sparkes among the stubble.*

Isa 40. 31. Wisd. 3. 7. 1 Cor. 5. 46.

Spiritualia post resurrectionem erunt corpora non quia corpora esse desistant, sed quia spiritu vivificant, subsistunt. Aug. lib. 13. de ciuit. Dei, cap. 23.

And in respect of these foure

foure *qualities*, *Paul* calleth the raiſed bodies of the Elect, *Spirituall*: for they ſhall be ſpirituall in *qualities*, but the ſame ſtill in *ſubſtance*.

And howſoeuer *ſinne* and *corruption* make a man in this ſtate of *mortalitie*, *lower* then *Angels*; and ſurely, when God ſhall thus *crowne him with glory and honour*, I cannot ſee how man ſhall be any thing *inferiour* to *Angels*. For they are *Spirits*. So is *Man* alſo, in reſpect of his Soule; yea, more then this: they ſhall haue alſo a ſpirituall body, *faſhioned like vnto the glorious bodie* of the Lord Ieſus Chriſt; in whom mans *nature* is exalted by a *perſonall vnion*, into the *glorie* of the *Godhead*, and indiuiduall ſociety of the bleſſed *Trinitie*: An honour which hee neuer vouchſafed *Angels*. And in this reſpect man hath a prerogatiue *aboue* them;

Pſal.8.5.

Phil.3.21.

Heb.2.16.

Nay, they are but *spirits* appointed to bee Miniſters vnto the Elect: and as many of them who at the firſt diſdained this office, and would not keep their firſt ſtanding, were for their pride hurled into hell. This leſſeneth not the *dignity of Angels*, but extols the greatneſſe of Gods *loue* to *Man-kinde*.

Heb.1.14. Pſal.91.11. Iude verſ.6. 2 Pet.2.3.

But as for the Elect, who at that ſecond, and ſudden comming of Chriſt, ſhall bee found *quicke* and *liuing*: The * fire that ſhall burne vp the corruption of the world, and the works therein, ſhall in a [a] *moment*, in the *twinkling of an eye*, ouertake them as it [b] finds them, either *grinding* in the *Mill* of prouiſion, or walking in the *fields* of pleaſure, or *lying* in the *bed* of eaſe: and ſo (burning vp their droſſe and corruption) of mortall, make them *immortall* bodies: and this *change* ſhall bee vnto them in ſtead of *death*.

*1 Per.3. 10,11,12.

[a] 1 Cor.15. 51.

[b] Luke 17. 51.

Then

Then shall the Soule with ioyfulnesse get her Body, saying: Oh well met againe, my *deare sister*! How sweet is thy voyce! how comely is thy countenance, hauing lien hid so long in the clifts of the rocks, and in the secret places of the graue! Thou art indeed an habitation fit, not onely for mee to dwell in; but such as the Holy Ghost thinkes meete to reside in, as his Temple for euer. The *Winter* of our *afflictions* is now past: the storme of our misery is blowne ouer, and gone. The Bodies of our Elect Brethren appeare more *glorious* then the *Lilly-flowers* on the earth: the time of singing *Halleluiah* is come: & the voyce of the *trumpet* is heard in the Land. Thou hast beene my *Yoke-fellow* in the Lords Labours, and companion in persecutions and wrong, for *Christ* and his *Gospell* sake; now shall we enter together

The Elect Soules *Apostrophe* to her body, at her first meeting in the resurrection. Cant. 2. 14.

into our *Masters ioy*. As thou haſt borne with mee the Croſſe, ſo ſhalt thou now weare with me the Crowne. As thou haſt with mee *ſowed* plenteouſly in *teares*, ſo ſhalt thou *reape* with me aboundantly in *ioy*. *O bleſſed*, aye *bleſſed* bee that God! who (when yonder *reprobates* ſpent their wholetime in *pride*, *fleſhly luſt*, *eating*, *drinking*, and *prophane vanities*) gaue vs grace to ioyne together, in *watching*, *faſting*, *praying*, reading the *Scriptures*, keeping his *Sabbaths*, hearing *Sermons*, receiuing the Holy *Communion*, releeuing the *poore*; exerciſing (in all humility) the works of *Piety to God*; and walking *conſcionably* in the duties of our calling, towards *man*. Thou ſhalt anon heare no *mention* of thy *ſins*, for they are *remitted* & *couered*: but euery *good worke*, which thou haſt done for the Lords ſake, ſhal be rehearſed & rewarded.

Pſal. 23. 1.

Cheere

Cheere vp thy heart, for thy *Iudge* is *flesh* of thy *flesh*, & *bone* of thy *bone*. Lift vp thy head, behold these glorious *Angels*, like so many *Gabriels*, flying towards vs, to tell vs *that the day of our Redemption is come*, and to conuay vs in the clouds, to meete our Redeemer in the Ayre. Loe, they are at hand: *Arise therefore, my Doue, my Loue, my faire one, and come away.* And so like *Roes*, or young *Harts*, they runne with *Angels* towards *Christ*, ouer the trembling Mountaines of *Bether*.

Dan. 9. 21, &c.

Luk. 21. 28.

Cant. 2. 1, 3 Verse 17.

6. Both quicke and dead, being thus *reuiued* and *glorified*, shall forthwith (by the *Ministery of Gods* Holy *Angels*) begathered from all the quarters & parts of the world, & *caught vp together in the Clouds, to meete the Lord in the Aire*, and so shall come with him, as a part of his glorious traine, to *iudge Reprobate and euill angels*. The

Luk. 7. 34, 35, 36.

1 Thess. 4. 17.

1 Cor. 6. 1. 2

twelue Apostles shall sit vpon *twelue Thrones* (next Christ) to iudge the *twelue Tribes*, (who refused to heare the Gospell preached by their Ministery.)

1 Cor.6.2,3. And all the *Saints* (in *honour* and *order*) shall stand next vnto them, as *Iudges* also, to *iudge* the euill *angels*, and *earthly-minded men*. And as euery of them receiued *grace* in this life, to bee

Apo.22.12. more *zealous* of his *glory*, and more *faithfull* in his *Seruice*, then others: so shall their *glory*

Rom.6.22. and *reward* bee greater then o-
1 Cor.1.6. ther in that Day.
Ioh.14.1.

The place whither they shall bee gathered vnto Christ, and where Christ shall sit in Iudgement, shall be in the *Ayre*, ouer

1 Thes.4.17 the *Valley of Iehosaphat*, by Mount *Oliuet*, neere vnto *Ierusalem*, Eastward frō the Tēple, as it is probable for foure reasons.

1. Because the holy *Scripture* seemes to *intimate* so much

Eccl.3.1,2, &c. in plaine words: *I will gather*

all

all Nations into the Valley of Iehoſaphat, and pleade with them there. Cauſe thy mightie ones to come downe, O Lord: let the Heathen bee wakened, and come vp to the Valley of Iehoſaphat; for there will I ſit to iudge all the Heathen round about. Iehoſaphat ſignifieth, *The Lord will iudge.* And this valley was ſo called from the great victorie which the Lord gaue [a] *Iehoſaphat* and his people ouer the *Ammonites*, *Moabites*, and Inhabitants of *Mount Seir*. Which victory was a type of the *finall victorie*, which *Chriſt* the ſupreme *Iudge*, ſhall giue his Elect, ouer all their enemies in *that place*, at the laſt day, as all the *Iewes* interpret it. See *Zach.* 14.4,5. *Pſal.* 51. 1,2, &c. all agreeing, that the place ſhall bee *thereabouts*.

Ier.11.21.

2 Chr.20. 29.

a Neere this valley was Mount Moriah, where Abraham ſacrificed Iſaac Gen.22. Iacob ſaw Angels aſcending on a ladder, Gen. 28. The Angel put vp his ſword, and fire from heauen burnt the ſacrifice in Araunahs floore, 2. Sam. 24. Salomon builded the Temple, 2. Chr. 3. Chriſt preached the Goſpel, ſuffered his paſſion and entred into his glory, Carth. in Gen. 28.

2. Becauſe that as Chriſt was *thereabouts* crucified, and put to open ſhame; ſo ouer that place,

place, his glorious Throne ſhould be erected in the *Ayre*, when he ſhall appeare in *Iudgement*, to manifeſt his *Maieſty* and glory: For it is meete that *Chriſt* ſhould in that place iudge the world with righteous iudgment, where he himſelfe was *vniuſtly* iudged and condemned.

3. Becauſe that ſeeing the *Angels* ſhall bee ſent *to gather together the Elect, from the foure windes, from one end of Heauen, to the other:* It is moſt probable, that the *place whither* they ſhall be gathered to, ſhall be neere *Ieruſalem*, and the *Valley of Iehoſaphat:* which * *Coſmographers* deſcribe to bee in the *midſt* of the ſuperficies of the earth. If the *termini à quibus*, bee the foure parts of the World; the *terminus ad quem*, muſt be about the Center.

4. Becauſe the *Angels* told the Diſciples, that as they ſaw *Chriſt* aſcend from *Mount Olivet*;

* The Sea beyond Iordan towards Tyrus, cutteth the middeſt of the world. And *Ezech.* ſaith of Ieruſalem, *In medio gentium poſui eam*, That from *Sion*, as from a center, the Law ſhould be publiſhed to al nations, and there all nations ſhall be iudged according to the Law, Rom. 2. 12. Act. 1. 11. Richardus *de villa mona.* Thom. in 1. *Sent. Diſt.* 47, 48. Mat. 25. 31. Iude ver. 14.

Oliuet; which is ouer the *Valley of Iehoſaphat*: ſo hee ſhall in like manner come downe from heauen. This is the opinion of *Aquinas*, and all the Schoolemen, except *Lombard* and *Alexander Hales*. Apoc.20. 11,12.

5. Laſtly, when Chriſt is ſet in his glorious *Throne*, and all the *many thouſands* of his *Saints* and *Angels*, ſhining more bright then ſo many Sunnes in glory, ſitting about him: and the body of *Chriſt*, in glory and brightneſſe ſurpaſſing them all: (The Reprobates beeing ſeparate, and remaining *beneath* vpon the Earth; for the right hand ſignifieth a *bleſſed*, the left hand a *curſed* Eſtate) Chriſt will firſt pronounce the ſentence of *abſolution*, and bliſſe vpon the Elect. Firſt, becauſe he will thereby encreaſe the *griefe* of the *reprobate*, that ſhall heare it. Secondly, to ſhew himſelfe more *prone* to *Mercy*, than to *Iudge*. Mat.19. 28. Hilar. in Cant.21. Anſelm.in Mat.ca.25. Pſal.145.9. Iſa.8.22. *Ad pœnas tardus Deus eſt, ad præmia velox.*

Iudgement. And thus from his *Throne* of *Maieſtie* in the *Ayre*, hee ſhall (in the ſight and hearing of all the World) pronounce vnto his Elect, *Come yee bleſſed of my Father, inherite the Kingdome, prepared for you from the beginning of the World: for, &c.*

Mat. 25. 34.

Come yee) Here is our bleſſed *union* with *Chriſt*; and by *him*, with the whole *Trinity*.

Bleſſed) Here is our abſolution from all ſinnes, and our plenary endowment with all *grace* and happineſſe.

Of my Father) Here is the *Author* from whom, by *Chriſt*, proceeds our *felicitie*.

Inherit) Here is our *Adoption*.

The Kingdome) Behold our *Birth-right* and poſſeſſion.

Prepared) See Gods Fatherly care for his choſen.

From the Foundation of the World) Oh the *free*, eternall, vnchange-

changeable Election of God!

How much are those soules bound to loue God, who of his meere good will and pleasure, chose and loued them, before they *had done either good or euill?* Rom.5.3.

For I was hungry, &c.) O the *Goodnesse of Christ*, who takes notice of all the *good workes of* his Children, to *reward them!* How great is his loue to poore Christians, who takes euery worke of mercy done to them for his sake, as if it had bin done to himselfe! *Come yee to mee, in whom* yee haue *beleeued, before ye saw me:* and whom yee haue loued and sought for, with so much *deuotion*, and through so many tribulations, *Come now*, from labour to rest: from disgrace to glory: from the iawes of death, to the ioyes of eternall *Life*. For my sake ye haue beene *railed* vpon, *reuiled*, and *cursed*. But now it shall appeare to all those Ioh.26.19. 1 Pet.1.8. Mat.6.11.

those cursed *Esau's*, that you are the true *Iacobs*, that shall receiue your *Heauenly Fathers blessing*: and blessed shall you bee. Your *fathers*, *mothers*, and *neerest kindred* forsooke, and cast you off, for my *Truthes sake*, which you maintained: but now *my Father* will bee vnto you a *Father*, and you shall bee his *Sonnes* and *Daughters* for euer. You were cast out of your *lands* and *liuings*, and *forsooke all for my sake and the Gospel*: But that it may appeare that you haue not *lost* your *gaine*, but *gained* by your *losse*: in stead of an *Earthly inheritance* and possessions, you shall possesse with me the inheritance of my heauenly *Kingdome*, where you shall bee for loue, *Sons*; for birth-right, *Heires*; for dignity, *Kings*; for holinesse, *Priests*: and you may be bold to enter into the *possession* thereof *now*, because my *Father prepared*,

Psal. 27. 10. Mat. 19. 29.

Ioh. 10. 17. 2 Cor. 6. 10.

red, and kept it for you, euer since the *first foundation of the world was laid.*

Immediately after his Sentence of *absolution and benediction*, euery one receiueth his *Crowne*, which *Christ the righteous Iudge* puts vpon their heads, as the *reward* which hee hath promised of his grace and mercy, vnto the *Faith* and *good workes* of all them that loued *that his appearing.* Then euery one taking his *Crowne* from his *Head*, shall lay it downe (as it were) at the *feet of Christ*; And prostrating themselues, shall with *one heart* and *voyce*, in an Heauenly sort and consort, say; *Praise, and Honour, and Glory, and Power, and Thankes bee vnto thee, O blessed Lambe, who sittest vpon the Throne, wast killed, and hast redeemed vs to God by thy blood, out of euery kindred and tongue, and people, and Nation, and hast made vs vnto*

2 Tim. 4. 8.
1 Pet. 5. 4.
Apoc. 4. 5.

Apoc. 4. 20.

vnto our God, Kings and Priests, to raigne with thee in thy Kingdome for enermore. Amen.

Then shall they sit in their *Thrones* and *Order*, as *Iudges* of the *Reprobates*, and euill *angels*, by *approouing*, and *giuing testimony* to the righteous sentence and iudgement of Christ, the *Supreme Iudge*.

1 Cor. 6. 1, 2, 3, &c. Mat. 19. 28.

After the pronouncing of the Reprobates sentence and condemnation, Christ will performe two solemne *Actions*.

1. *The presenting of all the* Elect vnto his Father. *Behold, O righteous Father, these are they whom thou gauest me, I haue kept them, and none of them is lost. I gaue them thy Word, and they beleeued it, and the World hated them, because they were not of the World, euen as I was not of the World, and now, Father, I will that these, whom thou hast giuen mee, be with mee where I am, that they may behold my glory, which thou*

Ioh. 17. 13, 14, 23, 24.

thou hast giuen mee: and that I may bee in them, and thou in mee, that they may be made perfect in one: that the world may know that thou hast sent mee, and that thou hast loued them, as thou hast loued mee.

2. Christ shall deliuer vp the Kingdome to God, euen the *Father*, that is, shall cease to execute his *office of Mediatorship*, whereby as he is *King*, *Priest*, *Prophet*, and *Supreme head* of the *Church*, hee suppressed his *Enemies*, and ruled his *faithfull people* by his *Spirit*, *Word*, and *Sacraments*. So that his *Kingdome of Grace* ouer his Church in this World ceasing; he shall rule *immediately* as hee is God, equall with the *Father*, and the *Holy Ghost*, in his *Kingdome of glory* for euermore. Not that the dignity of his Man-hood shall bee any thing *diminished*: but that the glory of his Godhead shall bee more manifested: 1 Cor. 15. 14.

fested: so that hee is God, he shall from thenceforth, in *all fulnesse*, without all externall meanes rule all in all.

From this *Tribunall seate*, Christ shall arise, and with all his glorious company of *Elect Angels* and *Saints* hee shall goe vp *triumphantly* in order and aray, vnto the *heauen* of heauens with such a heauenly noise and Musicke: that now may that song of *Dauid* be truly verified, Psal. 47. 5, 6. *God is gone vp with a triumph, the Lord with the sound of the Trumpets. Sing praises to God, sing praises, sing praises vnto our King; sing praises; for God is the King of all the earth, he is greatly to be exalted.* And that marriage song of *Iohn*; *Let vs be glad and reioyce, and giue honour to him: for the Marriage of the Lambe is come, and his wife hath made her selfe ready. Alleluiah; for the Lord God omnipotent reigneth.*

The

The third and *last* degree of the blessed state of a *regenerated* Man after death, begins after the pronouncing of the sentence, and lasteth eternally without all end.

Meditations of the blessed estate of a Regenerated Man, *in Heauen, after hee hath receiued his sentence of* Absolution, *before the Tribunall seat of Christ, at the last Day of Iudgement.*

HEre my Meditation *dazeleth*, and my Pen falleth out of my hand: the *one* being not able to *conceiue*, nor the *other* to *describe* that most excellent blisse, and *eternall waight* of glory (whereof *all the afflictions of this present life are not worthie*) which all the Elect shall with the blessed Trinity enioy, from that time that they shall bee receiued with Christ as ioynt-

2 Cor. 4. 17. Rom. 8. 18.

Rom. 8. 17.

ioynt-heires, into that euerla-ſting Kingdome of ioy.

Notwithſtanding, we may take a ſcantling thereof thus:

The Holy Scriptures ſet forth (to our capacity) the glory of our eternall and heauenly life after death, in foure reſpects.

1. Of the *Place.*
2. Of the *Obiect.*
3. Of the *Prerogatiues* of the Elect there.
4. Of the *Effects* of thoſe Prerogatiues.

1. *Of the Place.*

THE place is the [a] *Heauen of heauens*, or the [b] *third heauen* called *Paradiſe*: whither Chriſt (in his Humane Nature) aſcended *farre aboue all viſible Heauens. The Bridegroomes Chamber*, which by the firmament, and by an aſſured curtaine ſpangled with glittering ſtarres,

[a] 1 Kings 8.
[b] 2 Cor. 12. 24.

Pſal. 19. 5.
Mat. 25. 11.

starres, and glorious *planets*, is hid, that wee cannot behold it with these corruptible eyes of flesh. The holy Ghost (framing himselfe to our weakenes) describes the glory of that place, which no man can estimate, by such things as are most precious in the estimation of man: And therefore likeneth it to a great and holy Citie, named the *Heauenly Ierusalem*: Where *onely God, and his People, (who are saued and written in the Lambes Booke) doe inhabite: all built of pure gold, like vnto cleere Glasse or Chrystall: the walles of Iasper stone: the foundations of the walles with twelue manner of precious Stones, hauing twelue gates, each built of one Pearle: three Gates towards each of the foure corners of the World; and at each gate an Angell*, (as so many Porters) *that no vncleane thing should enter into it: It is foure square, therefore perfect: the*

Apoc. 22. 2, &c.
Ver. 24 and 27.
Verse 18.
Verse 11.
Vers. 19. 20.
Verse 21.
Verse 13.
Verse 12.
Verse 17.
Verse 16.

the length, the breadth and height of it are equall, 12000. furlongs every way, therefore glorious and spacious. Through the middest of her streets euer runneth a pure Riuer of the water of life, as cleare as Chrystall, therefore wholesome. And of either side of the Riuer, is the Tree of life, euer growing: which beares twelue manner of fruits, and giues fruite euery moneth: therefore fruitfull. And the leaues of the Tree is health to the Nations: therefore healthy. There is therefore no place so glorious by *creation*, so beautifull with *delectation*, so rich in *possession*, so comfortable for *habitation*. For there the King, is Christ: the law, is loue: the honour, verity: the peace, felicitie: the life, eternity. There is light without darkenesse; mirth, without sadnesse; health, without sicknesse; wealth, without want; credit, without disgrace; beauty, without

Apoc. 1. 1, 2.

out blemish; ease without labour; richeswithout rust; blessednesse without misery; and consolation that neuer knoweth end: How truely may wee cry out (with *Dauid*) of this Citie? *Glorious things are spoken of thee, O thou Citie of God:* and yet all these things are spoken but according to the weakenesse of our capacitie. For Heauen exceedeth all this in glory *so farre, as that no tongue is able to expresse, nor heart of man to conceiue the glory thereof*: as witnesseth *Paul* who was in it, and saw it. O let vs not then *dote* so much vpon these *woodden cottages* and houses of *moulding* clay, which are but the Tents of vngodlinesse, and habitations of sinners! but let vs looke rather, and long for this *Heauenly City, whose builder and maker is GOD*: which he (*who is not ashamed to be called our God*) *hath prepared for vs.*

Psal. 87. 3.

2 Cor. 12. 4. 1 Cor. 2. 5.

Heb. 11. 10. Heb. 11. 6.

2. Of the Obiect.

THe bliſſefull and glorious obiect of all *intellectuall* and *reaſonable* creatures in Heauen, is the *God-head*, *in Trinitie of Perſons*: without which, there is neither *ioy*, nor *felicitie*, but the very *fulneſſe of ioy* conſiſteth in enioying the ſame.

This *Obiect* wee ſhall enioy two wayes.

1. By a *Beatificall viſion* of *God*.

2. By poſſeſſing an *immediate communion* with this diuine nature.

The [a] *beatificall viſion of* God, is that onely, that can content the infinite mind of man. [b] For euery thing tendeth to his center, GOD is the center of the ſoule: therefore (like *Noahs Doue*) ſhee cannot reſt, nor ioy, till ſhe returne and enioy him.

All

[a] *Viſio Dei beatifica ſola eſt ſummum bonum noſtrum.* Aug. lib. de Trin. cap.

[b] *Feciſti nos domine ad te: inquietũ igitur eſt cor noſtrum, donec requieſcat in te.* Au. 6. Conf. lib. 1. cap. 3, &c. Exo. 53. 13.

All that God bestowed vpon *Moses*, could not satisfie his minde, vnlesse he might *see the face* of God. Therfore the *whole Church* prayeth so earnestly: *God bee mercifull vnto vs, and blesse vs, and cause his face to shine vpon vs.* When *Paul* once had seene this blessed *sight*; hee (euer after) counted all the riches, and glory in the world (in respect of it) to bee but *dung*: and all his life after was but a *sighing* out (*cupio dissolui*) *I desire to be dissolued, and to be with Christ.* And Christ praied for all his Elect in his last prayer, that they might obtaine *this blessed vision*; *Father, I will that they which thou hast giuen mee, bee:* (where?) *euen where I am:* (to what end?) *that they may behold that my glorie, &c.* If *Moses* face did so shine, when he had beene with God but forty dayes, and seene but his *backe parts*: How shall we shine, when we shall

Psal.67.1. and 80.1.

Phil.3.8,11.

Phil.1.23.

Ioh.17.24. Exo.24.29. Exo.33.13.

1 Cor. 13. 12. 1 Cor. 3. 18. 1 Ioh. 12.

see him *face to face* for euer? and *know him as we are knowne*, *and as he is?* Then shall the *soule* no longer bee termed *Marah*, *bitternesse*, but *Naomi*, *beautifulnesse*, for the Lord shall turne her *short bitternesse*, to *eternall beauty* and *blessednesse*, Ruth 1. 20.

The second meanes to enioy this obiect is, by hauing an *immunity*, and an *eternall Communion* with God in Heauen. This we haue, first, by being (as members of Christ) vnited to his *manhood*; and by the *manhood* personally vnited to the Word, we are vnited to him, as he is God: and by his Godhead to the *whole Trinity*. Reprobates at the last day shall see God (as a iust *Iudge*) to punish them: but (for lacke of this Communion) they shall haue neither *grace* with him, nor *glory* from him. For want of this Communion, the Diuels (when they saw

saw Christ) cryed out, *Quid nobis tecum? What haue wee to doe with thee, O Sonne of the most high God?* But by vertue of this Communion, *the penitent soule* may boldly goe and say vnto *Christ* (as *Ruth vnto Boaz*) *Spread, O Christ, the wing of thy garment ouer thine hand-maide: for thou art my kinsman.* This Communion GOD promised *Abraham*, when hee gaue him *himselfe* for his *great reward.* And Christ prayeth for his whole *Church* to obtaine it. This Communion Saint *Paul* expresseth in one word, saying: *that God shall bee all in all vnto vs.* Indeed, God is now all in all vnto vs: but by meanes, and in a small measure. But in heauen, God himselfe immediately (in fulnesse of measure, without all meanes) will bee vnto vs all the *good things*, that our soules and bodies can wish or desire. *Hee himselfe* will bee *saluation*,

Marke 5.7.

Ruth 3.9.

Gen. 15.4.

Ioh. 17.26, 27.

1 Cor. 15.18

and ioy to our ſoules: *life* and *health* to our *bodies*: *beautie* to our *eyes*: *muſicke* to our *eares*: *honey* to our *mouthes*: *perfume* to our *noſthrills*: meate to our *bellies*: *light* to our *vnderſtanding*: *contentment* to our *wils*; and *delight* to our *hearts*; and what can bee lacking, where God *himſelfe* will be the *ſoule of our ſoules*? Yea, all the ſtrength, wit, pleaſures, vertues, colours, beauties, harmonie, and goodneſſe, that are in men, beaſts, fiſhes, fowles, trees, hearbs, and all creatures, are nothing but ſparkles of thoſe things, which are in *infinite perfection* in God. And *in him* we ſhall enioy them in a farre *more perfect* and bleſſed manner. Hee *himſelfe* will then ſupply their vſe: nay, the *beſt* creatures (which ſerue vs now) ſhall not haue the honor to ſerue vs then. There will be *no neede of the Sunne, nor of the Moone to ſhine in that Citie: for the*

Anima animæ erit Deus, Bern. *Non poteſt ſummus rerum cõditor in ſe non habere, quæ rebus à ſe conditis dedit: quemadmodum ſol aſtris.* Hugo l. 4. de anima. cap. 15.

Apoc. 21. 23.

the glory of God doth light it. No more will there be any neede, or vse of any *creature*, when we shall enioy the *Creator* himselfe.

When therefore we behold any thing that is *excellent* in any Creatures, let vs say to our selues: How much more *excellent* is hee, who gaue them this *excellency*! When wee behold the *wisedome* of men, who ouerrule creatures *stronger* than themselues; *out-runne* the Sunne and Moone in discourse, prescribing *many yeeres* before, in what course they shall bee *eclipsed*: let vs say to our selues, how *admirable* is the *Wisedome* of God, who made men so wise! When we consider the *strength* of *Whales* and *Elephants*, the tempest of *Windes*, and terrour of *Thunder*; let vs say to our selues, how *strong*, how *mighty*, how *terrible* is that God, that makes these mighty and fearfull

Seneca *de beneficijs. l.2.cap.* 19.

Creatures! When wee taste things that are delicately *sweet*, let vs say to our selues, O how *sweet* is that God, from whom all these creatures haue receiued this sweetnesse! When wee behold the admirable *colours* which are in *Flowers*, and *Birds*, and the louely *beautie* of *Women*: let vs say, How *faire* is that God, that made these so faire!

And if our louing God hath thus prouided vs so many *excellent* delights, for our passage through this *Bochim*, or valley of teares; where are those pleasures which hee hath prepared for vs, when we shall enter into the Palace of our *Masters ioy*? How shall our soules bee there rauished with the loue of so *louely* a God? So glorious is the *obiect* of heaueuly *Saints*. So amiable is the *sight* of our gracious *Sauiour*.

Iudg. 15.

3. Of the Prerogatiues which the Elect shall enioy in Heauen.

BY reason of this Communion with God, the *Elect* in Heauen shall haue foure superexcellent *prerogatiues*.

1. They shall haue the *Kingdome of heauen* for their *inheritance:* and they shall be *free* Denizens of the *heauenly Ierusalem*. S. *Paul* (by being a free Citizen of *Rome*) escaped whipping: but they who are once *free Citizens* of the heauenly Ierusalem, shall euer be freed from the whip of eternall torments. For this freedome was bought for vs, not with a *great summe of money*, but with the *precious* blood of the Sonne of God.

Math. 25. 1 Pet. 1. 4. Eph. 2. 6. Heb. 12. 22.

2. They shall bee all *Kings*, and *Priests* (*Spirituall* Kings,) to raigne with Christ, and to

triumph ouer Sathan, the World, and Reprobates: and *ſpirituall* Prieſts, to offer vnto God the ſpirituall Sacrifice of *Praiſe* and *Thankes-giuing* for euermore. And therefore they are ſaid to weare both Crownes and Robes. Oh what a comfort is this *to poore Parents*, that haue many Children! If they breed them vp in the feare of God, to bee true Chriſtians: then are they Parents to ſo many *Kings* and *Prieſts*.

1 Pet. 2. 5. Heb. 13. 5.

2. Their bodies ſhall *ſhine* as the brightneſſe of the *Sun* in the firmament: like the glorious Body of Chriſt, which ſhined *brighter* than the Sunne at noone, when it appeared to *Paul*. A glimpſe of which glorious brightneſſe appeared in the bodies of *Moſes* and *Elias*, transfigured with our Lord in the holy Mount. Therefore (ſaith the Apoſtle) it ſhall riſe a *glorious body*: yea, a *ſpirituall body*,

Mat. 13. 43. Phil. 3. 21. Act. 12. 6.

Luke 9. 13. Marke 9. 3.

1 Cor. 15. 43, 44.

body, not in *substance*, but in *qualitie*: preserued by *spirituall* meanes, and hauing (as an *Angel*) agilitie to ascend or descend. Oh what an honour is it, that our bodies (falling *more vile* than a *carrion*) should thus arise in *glory*, like vnto the body of the *Sonne of God*! 1 Thess. 4. 1.

4. Lastly, they (together with all the holy Angels) *there* keepe (without any labour to distract them) a *perpetuall Sabbath*, to the glory, honour, and praise of the aye blessed *Trinitie*, for the *creating*, *redeeming*, and *sanctifying* of the Church: and for his power, wisedome, iustice, mercy, and goodnesse, in the *gouernment* of Heauen and Earth. When thou heare'st a sweete Consort of *Musicke*; meditate how happy thou shalt bee, when (with the Quire of heauenly *Angels* and *Saints*) thou shalt sing a part in that spirituall *Allelniah*, on

on that *eternall blessed* Sabbath where there shall bee such *variety* of pleasures; and *safety* of ioyes; as neither know *tediousnesse* in doing, nor *end* in delighting.

4. *Of the effects of those Prerogatiues.*

From these Prerogatiues there will arise to the Elect in heauen fiue notable effects.

1 Cor. 1. 10. *Aug. soliloq. cap. Nihil notum in terra, nihil ignotum in cœlo.*

THey shall *know* GOD, with a perfect *knowledge*, so farre as creatures can possibly comprehend the *Creator*. For there wee shall see the *Word*, the *Creator*; and in the *Word*, all *creatures* that by the *Word* were *created*: so that we shall not neede to learne (of the things which were *made*,) the knowledge of *him* by whom *all* things were made. The *excellenest*

lenteſt creatures in this life, are but as a *darke vaile*, drawne betwixt God and vs: but when this *vaile* ſhall be drawne aſide, then ſhall wee ſee God *face to face*, and *know him, as wee are knowne.*

1 Cor. 13. 11. 2 Cor. 3. 6. *Res veræ ſunt in mundo inuiſibili, in mundo viſibili vmbra rerum*, Herm.

We ſhall know the power of the *Father*, the wiſedome of the *Sonne*, the Grace of the *Holy Ghoſt*; and the indiuiſible nature of the bleſſed *Trinity*. And in him we ſhall know, not onely *all our friends*, (who dyed in the faith of Chriſt) but alſo *all* the faithfull that *euer were*, or *ſhall be*. For,

1. Chriſt tels the Iewes, that they ſhall ſee *Abraham*, *Iſaac*, and *Iacob; and all the Prophets in the Kingdome of God:* therefore we ſhall know them. Luk. 13. 28.

2. *Adam* in his innocencie knew *Eue* to bee *bone of his bone*, and *fleſh of his fleſh*, as ſoone as he awaked, much more then ſhall wee know our kindred, Gen. 2. 23.

when

when we ſhall awake *perfected* and *glorified* in the reſurrection.

3. The Apoſtles knew *Chriſt* after his reſurrection, and the *Saints which roſe with him, and appeared in the holy Citie.* Mat.27.53.

4. *Peter*, *Iames*, and *Iohn*, knew *Moſes* and *Elias* in the transfiguration: how much more ſhall wee know one another, when we ſhall be all glorified? Mat.17.4.

5. *Dives* knew *Lazarus* in *Abrahams boſome*: much more ſhall the Elect know one another in heauen. Luk.16.23.

6. *Chriſt* ſaith, that the twelue *Apoſtles* ſhall ſit vpon twelue *Thrones*, to iudge (at that day) the 12. *Tribes*: therefore they ſhall be knowne, and conſequently the reſt of the Saints. Mat.19.28. 1Cor.6.2,3. 1 Cor.13.12 *Auguſt. ad Italicam viduam. Epi.6.*

7. *Paul* ſaith that at that day *wee ſhall know as wee are knowne of God*: and *Auguſtine* (out of this place) comforteth a Widow, aſſuring her, that as in

in this life, she saw her husband with *externall eyes:* so in the life to come, shee should know *his heart, and what were all his thoughts and imaginations.* Then husbands and wiues, looke to your actions and thoughts: *For all shall be made manifest one day,* See 1 Cor. 4. 5.

8. The faithfull in the Old Testament, are said to bee gathered to their *Fathers:* therefore the knowledge of our friends remaines. Gen. 25. 35. 2 King. 12.

9. *Loue neuer falleth away:* therefore knowledge, the *ground* thereof remaines in another life. 1 Cor. 13. 8.

10. Because the last day shall bee *a declaration of the iust iudgement of God:* when he shall reward *euery man according to his workes:* and if euery mans *workes* bee brought to light, much more the *worker.* And if wicked men shal account for euery *idle word,* much more shall Rom. 2. 5. 2 Apo. 21. 1. Eccl. 12. 14. Rom. 2. 16. Mat. 12. 36.

the

the idle *ſpeakers* themſelues bee knowne. And if the perſons be not knowne, in vaine are the *workes* made manifeſt. Therefore (ſaith the Apoſtle) *Euerie man ſhall appeare; to account for the workes that hee hath done in his bodie, &c.* See *Wiſedome, Chapter* 5. *verſe* 1. though the reſpect of diuerſities of degrees and callings in *Magiſtracie, Miniſterie,* and *Oeconomie* ſhall ceaſe; yea, Chriſt ſhall then ceaſe to rule, as he is *Mediator,* and rule all in all, as he is *God* equall with the Father, and the holy Ghoſt.

1 Cor. 9. 10.

1 Cor. 15. 24, 28.

The greateſt *knowledge* that men can attaine vnto in this *life,* comes as farre ſhort of the *knowledge* which we ſhall haue in heauen, as the knowledge of a *childe* that cannot yet ſpeake plaine, is to the knowledge of the greateſt *Philoſopher* in the World. They who thirſt for *knowledge*, let them long to

1 Cor. 13. 11

be

bee Students of this *Vniuersitie*. For all the light by which wee know any thing in this World, is nothing but the very *ſhaddow of God*. But when we ſhall know God in heauen, we ſhall in him know the *manner* of the worke of the *creation*, the *myſteries* of the worke of our *Redemption*: yea, ſo much knowledge as a creature can poſſibly conceiue and comprehend of the *Creator*, and his workes. But whileſt wee are in this life, wee may ſay with *Iob*; *How little portion heare wee of him?* And aſſure your ſelues with *Syracides*, that, *There are hid yet greater things then theſe be, and that wee haue ſeene but a few of Gods workes.*

Lumen eſt vmbra Dei, & Deus eſt lumen luminis, Plato.

Iob.26.14.

Eccl.42.32.

2. They ſhall loue God with as *perfect* and *abſolute* loue, as poſſibly a creature can doe. The manner of louing GOD, is to loue him for himſelfe: the *meaſure*, is to loue him *without meaſure*,

1 Cor.23.12

measure. For in this life (*knowing God but in part*) wee *loue* him but in *part*: but when the Elect in heauen ſhall *fully* know God, then they will *perfectly* loue God. And for the infinite cauſes of loue (which they ſhall know to bee in him) they ſhall be infinitely rauiſhed with the loue of him.

Pſal.16. 11. 3. They ſhall bee *filled* with all manner of *diuine pleaſures*. *At thy right hand* (ſaith *Dauid*) Pſal.36.8. *there are pleaſures for euermore*. *Yea they ſhall drinke* (ſaith hee) *out of the Riuer of pleaſures*. For aſſoone as the ſoule is admitted into the *actuall fruition* of the *beatificall* eſſence of God: ſhe hath all the goodneſſe, beauty, glory, and perfection of all creatures (in all the world) *vnited together*, and at *once* preſented vnto her in the ſight of God. If any be in *loue*, there they ſhal inioy that which is *more amiable*: if any delight in

in *faireneſſe*, the faireſt beauty is but a *duſtie ſhadow* to that: hee that delights in pleaſures, ſhall there finde infinite *varieties*, without either interruption of *griefe*, or diſtraction of *paine*: hee that loueth *Honour*, ſhall there enioy it, without the diſgrace of *cankered enuy*: hee that loueth *treaſure*, ſhall there poſſeſſe it, and neuer be beguiled of it. There they ſhall haue *knowledge* voide of all *ignorance*: *health*, that no *ſickneſſe* ſhall impaire: and *life*, that no death can *determine*. In a word, looke how farre this wide *world* ſurpaſſeth for *light*, *pleaſures*, and *comfort*, the darke and narrow *wombe*, wherein thou waſt conceiued a *childe*: ſo much doth the *World to come* exceede in *ioyes*, *ſolace*, and *conſolation*, this *preſent* world. How *happy* then ſhall we bee, when this life is *changed*, and we thither *tranſlated*?

4. They ſhall bee repleniſhed

ſhed with an *vnſpeakeable* ioy. Psal.16. 11. *In thy preſence* (ſaith *Dauid*) *is the fulneſſe of ioy.* And this ioy ſhall ariſe, *chiefly* from the *viſion of God*: and partly from the ſight of the holy *Angels*, and bleſſed *ſoules* of iuſt and perfect men who are in bliſſe and glory with him.

But eſpecially from the bliſfull ſight of *Ieſus the Mediatour* Heb.12. 24. of the *New Teſtament*, our *Emmanuel*, God made man. His ſight will be the chiefe cauſe of our bliſſe and ioy. If the *Iſraelites in Ieruſalem, ſo ſhouted for ioy, that the earth rang againe, to ſee* Salomon *crowned*; 1 Kin.1. 40. how ſhall the Elect reioyce in Heauen, to ſee *Chriſt* (the true *Salomon*) adorned with Glory? Luke 1. 44. *If Iohn Baptiſt* at his preſence Ioh. 17. 23. *did leape in his Mothers wombe for ioy*, how ſhall wee exult for ioy, when he will be, not onely with vs, but in vs in Heauen? If the *Wiſemen* reioyced ſo great-

ly

ly to finde him, *a Babe lying in a manger*: how great shal the ioy of the *Elect* be, to see him sit (as a King) in his *celestiall Throne*? If *Simeon* was so glad to see him an *infant* in the *Temple*, presented by the hands of the *Priest*; how great shall our ioy be, to see him a *King*, ruling all things at the *right hand of his Father*? If *Ioseph* and *Mary* were so ioyfull to finde him in the *middest* of the *Doctors*, in the *temple*: how glad shall our soules bee, to see him sitting as *Lord* among *Angels* in heauen? This is that ioy of our Master, which (as the Apostle saith) *the eye hath not seene, the eare hath not heard, nor the heart of man can conceiue*: which because it cannot enter into vs, we shall enter it.

Mat. 2. 10.

Luke 2. 18.

Luke 2. 16. *Facilius dicere possumus quid ibi non sit, quam quid ibi sit,* Aug. de symb. lib. 3. 1 Cor. 2. 9. Mat. 25. 21.

5. Lastly, they shall enioy this blissefull and glorious estate *for euermore*. Therefore it is tearmed euerlasting life: and Christ saith, *that our ioy shall* no

Ioh. 16. 21.

no man take from vs. All other ioyes (bee they neuer ſo great) haue an end. Heſt.1.3. *Aſſuerus* Feaſt-laſted an hundred and eightie dayes: but hee, and it, and all his ioyes are gone. For mortall man to bee *aſſumed* to heauenly glory, to bee *aſſociated* to Angels, to be *ſatiated* with all delights and ioyes, (but for a time) were much; but to enioy them *for euer*, without intermiſſion of end, who can heare it, and not *admire it*! who can *muſe* of it, and not bee *amazed* at it! All the Saints of Chriſt (as ſoone as they felt once but a true taſte of theſe eternall ioyes) counted all the *riches* and *pleaſures* of this life to be but [a] *loſſe* and *dung*, in reſpect of that. [a] Phil.3.8. And therefore (with vnceſſant prayers, faſting, almes-deedes, teares, faith and good life) they laboured to aſcertaine themſelues to this eternall life: and (for the loue thereof) they wil-

[f] willingly either sold, or parted with all their earthly goods and possessions. [f] Act. 2. 45.

Christ calleth all *Christians*, *Merchants*, *Luke* 19. *and* eternall life, a precious *pearle*, which a wise Merchant will purchase, though it cost him *all that hee hath*, *Math.* 13.

Alexander hearing the report of the greatest riches of the Easterne countrey, diuided forthwith among his Captaines and souldiers, all his Kingdome of *Macedonia*: *Hephaestion*, asking him what hee meant in so doing? *Alexander* answered, that he preferred the riches of *India*, (wherof he hoped shortly to be Master) before all that his Father *Philip* left him in *Macedonia*. And should not Christians then prefer the eternall riches of heauen, so greatly renowned, (which they shall enioy ere long) before the corruptible trash of the earth, which Plutar. *Apoth. Regum.*

which last but for a season?

Abraham and *Sarah* left their owne country and possessions, to [c] *looke for a Cittie, whose builder and maker is God:* and therefore bought no land, but onely a place of buriall. *David* preferreth [d] *one day* in this place before a thousand elsewhere: yea, *to bee a Doore-keeper in the house of GOD, rather then to dwell in the richest tabernacles of wickednesse.* *Elias* earnestly [e] besought the Lord to receiue his soule into his Kingdome, and went willingly, (though in [f] *a fiery chariot*) thither. *Paul* (hauing once seene Heauen) continually [g] *desired to bee dissolued, that hee might bee with Christ.* *Peter* (hauing espied but a glympse of that eternall glory in the Mount) wished, that hee might dwell there all the dayes of his life; saying, [h] *Master, it is good for vs to bee here.* How much better doth *Peter* now

[c] Heb. 12. 10, 15, 17.
[d] Psa. 48. 10.
[e] 1 Reg. 19. 4
[f] 1 Reg. 2. 15
[g] Phil. 1. 13.
[h] Mat. 4. 17.

now thinke it to bee in *Heauen* it ſelfe? *Chriſt* (a little before his death) prayeth his Father [i] *to receiue him into that excellent glory.* And the Apoſtle witneſſeth, that ([k] *for the ioy which was ſet before him*) *hee indured the Croſſe, and deſpiſed the ſhame* If a man did but once ſee thoſe ioyes (if it were poſſible) hee would endure an hundred *deaths* to enioy that happineſſe but one day.

[i] Ioh. 17.5.

[k] Heb. 12.2.

Saint *Auguſtine* ſaith, that he would bee content *to endure the torments of Hell, to gaine this ioy, rather then to loſe it.* *Ignatius* (*Pauls* Scholler) beeing threatned (as hee was going to ſuffer) with the cruelty of torments, anſwered with great courage of Faith: *Fire, Gallowes, Beaſts, Breaking of my bones, quartering of my members, cruſhing of my body, all the torments of the Diuell together, let them come vpon mee, ſo I may enioy*

Serm. 31. *de Sanctis.*

Hier. *in Catalogo.* Iren. *lib.* 5. *cont.* Valent

ioy my Lord Iesus; and his Kingdome. The like constancy shewed *Policarpe*, who could not by any terrours of any kinde of death, be mooued to *deny Christ* in the least measure. With the like resolution answered *Basil* his persecutors, when they would terrifie him with death; *I will neuer* (saith he) *feare death, which can doe no more then restore me to him that made mee.* If *Ruth* left her owne Countrey, and followed *Naomi* her mother in law, to goe and dwell with her in the land of Canaan which was but a type of Heauen (only vpon the fame which she heard of the God of Israel) (though she had no promise of any portion therin) how shouldest thou follow thy *Holy Mother* the Church, to goe vnto Christ into the heauenly Canaan; wherein God hath giuen thee an *eternall inheritance, assured* by an holy Couenant, made

Euseb. *lib.* 4. *cap.* 16.

Nazian. de *vita Basil.*

Ruth. 1. 26.

in

in the word of God; *signed* with the blood of his Son: and *sealed* with his Spirit and Sacraments? This shall be thine *eternall happineſse* in the Kingdome of heauen, where thy life shall bee a Communion with the blessed *Trinity*; thy ioy the presence of the Lambe; thy *exercise*, singing; thy ditty, *Alleluiah*; thy *Consorts*, Saints and Angels; where *youth* flourisheth, that neuer waxeth *old*; *Beauty* lasteth, that neuer *faileth*; *loue* aboundeth, that neuer *cooleth*; *health* continueth, that neuer *slacketh*; and *life* remaineth, that neuer *endeth*.

Meditations directing a Christian how to apply to himselfe without delay, the foresaid knowledge of God, and himselfe.

THou seest therefore, O *man*, how wretched and cursed thy state is, by corrup-

tion of Nature, without Christ: in ſo much that whereas the Scriptures doe liken wicked men vnto *Lyons*, *Beares*, *Bulls*, *Horſes*, *Dogges*, and ſuch like ſauage creatures in their liues: it is certaine, that the condition of an *vnregenerated* man, is in his death more vile then a *Dogge*, or the filthieſt creature in the world. For the *Beaſt* (beeing but made for mans vſe) when hee *dyeth*, endeth all his miſeries with his *death*. But man (endued with a *reaſonable*, and an *Immortall* Soule, made after *Gods Image*, to ſerue *God*) when he ends the miſeries of this life, muſt *account* for all his miſdeeds; and begin to endure thoſe miſeries that *neuer* ſhall know *end*. No creature but man, is lyable to yeeld (at his death) an *account* for his life. The bruit creatures not hauing reaſon, ſhall not bee required to make any *account* for

for their deeds: and good *Angels*, though they haue *reaſon*, yet ſhall they yeeld no account, becauſe they haue no ſinne. And as for euill *Angels*, they are without all hope, already condemned: ſo that they need not make any further accounts. *Man* onely in his *death* muſt bee Gods *Accountant* for his *life*.

On the other ſide, thou ſeeſt *(O Man)* how happie and bleſſed thy eſtate is, being truly reconciled vnto God in *Chriſt*, in that (through the reſtauration of *Gods Image*, and thy reſtitution into thy *Soueraignтie* ouer other creatures) thou art in this life *little inferiour* to the Angels; and ſhalt be in the life to come, equall to the Angels: Yea, (in reſpect of thy Nature, exalted, by a *perſonall vnion*, to the *Sonne* of *God*, and by him, to the *glorie* of the *Trinitie*) *ſuperiour* of the Angels: a *Fellow-Brother* with

Angels, in ſpirituall grace, and euerlaſting glory.

Thou haſt ſeene how glorious and perfect God is, and how that all thy chiefe bliſſe and happineſſe conſiſteth in hauing an eternall communion with his Maieſtie.

Now therefore (O impenitent ſinner) in the bowels of *Chriſt Jeſus* I intreat thee; nay, I coniure thee, as thou tendreſt thine owne ſaluation, ſeriouſly to conſider with mee, how falſe, how vaine, how vile are thoſe things, which ſtill retaine, and chaine thee in this wretched and curſed eſtate, wherein thou liueſt; and doe hinder thee from the fauour of *God*, and the *hope* of eternall Life and happineſſe.

Medi-

Meditations on the hinderances, which keepe backe a sinner from the Practice of Piety.

THose *hinderances* are chiefly seuen.

1. *An ignorant mistake of the true meaning of certaine places of the Holy Scripture, and some other chiefe grounds of Christian Religion.*

The *Scriptures* mistaken, are these:

1. *Exech.* 33. *vers.* 14. 16. *At what time soeuer a sinner repenteth him of his sinne, I will blot out all, &c.* Hence the *carnall* Christian gathereth: *That hee may repent when hee will.* It is true, whensoeuer a sinner doth repent, God will forgiue; but the Text saith not, that a sinner may repent whensoeuer he wil; but when God will giue him *grace*. Many (saith the Scripture) when they *would* haue re-

Heb. 12. 17. Luk. 13. 24. 27.

pented, were *reiected*; and *could not repent, though they sought it carefully with teares*. What comfort yeelds this Text to thee who hast not repented, nor knowest whether thou shalt haue grace to repent hereafter?

2. *Math.* 11. 28. *Come vnto mee, all you that labour and are heauy laden, and I will giue you rest.* Hence the lewdest man collects, that *hee may come vnto Christ when he list.* But he must know, that no man euer comes to Christ, but he, who (as *Peter* saith) *Hauing knowne the way of righteousnesse, hath escaped the pollutions of the world, through the knowledge of our Lord and Sauiour Iesus Christ.* To come vnto Christ, is to *repent* and *beleeue*. And this no man can doe, except his heauenly Father *draweth* him by his *grace*.

2 Pet. 2. 20, 22.

Isa. 1. 18. Ioh. 6. 35. Ioh. 6. 44.

3. *Rom.* 8. 1. *There is no condemnation to them which are in Christ Iesus.* True; but they

are

are such, *who walke not after the flesh*, (as thou doest) *but after the Spirit*, which thou diddest neuer yet resolue to doe.

4. 1 *Tim.*1.15. *Christ Iesus came into the World to saue sinners, &c.* True: But such sinners, who like *Paul* are conuerted from their wicked life: not like thee, who still continuest in thy lewdnesse. For that *grace of God which bringeth saluation vnto all men, teacheth vs, that denying vngodlinesse and worldly lusts, wee should liue soberly, righteously, and godly in this present world.* Tit.2.11,12.

5. Prou.24.26. *A iust man falleth seuen times in a day, and riseth, &c.* (*In a day*) is not in the *Text*: Which meanes not falling into sin, but falling into trouble, which his malicious *enemy* plots against the iust: and from which God deliuers him. And though it meant falling in and rising out of sinne; what is Psal.34.14.

this to thee; whose falls all men may see euery day: but neither *God*, nor *man*, can at any time see thy *rising againe* by repentance.

5. *Isa.* 64. 6. *All our righteousnesse are as filthy rags.* Hence the carnall Christian gathers, That seeing the *best workes* of the *best Saints* are no better; then his are good enough; and therefore hee needs not much grieue, that his deuotions are so imperfect. But *Isaiah* meanes not in this place, the righteous workes of the *Regenerate:* as, feruent prayers in the name of God: charitable *almes* from the bowels of mercy: suffering in the Gospels defence, the spoile of goods, and spilling of *blood:* and such works, which *Paul* cals the *fruits of the spirit*; But the Prophet making an humble confession in the name of the *Iewish Church*, when shee had fallen from God to Idolatry, acknowledgeth, that whilest

Gal. 5. 22.

whileſt they were by their filthy ſins ſeparated from God, as *Lepers* are by their infected ſores, and polluted cloathes, from men; their *chiefeſt righteouſneſſe* could not bee but abominable in his ſight. And though our beſt workes (compared with Chriſts righteouſneſſe) are no better then *vncleane ragges*: yet in *Gods* acceptation for *Chriſts* ſake, they are called [a] *white rayment*; yea, [b] *pure fine linnen and ſhining*, farre vnlike thy [c] *Leopards* ſpots, and [d] *filthy* garments.

[a] Apoc. 3. 8.
[b] Apo. 19. 8.
[c] Ier. 13. 23.
[d] Zeph. 3. 4.

7. *Iam.* 3. 2. *In many things we ſin all.* True, but *Gods* children ſinne not in all *things*, as thou doeſt; without either *bridling* their luſts; or mortifying their corruptions. And though the *reliques* of ſinne remaine in the deareſt children of God; that they had need daily to cry, *Our Father which art in Heauen, forgiue vs our treſpaſſes:*

passes: Yet in the [c] *New Testament*, none are properly called *Sinners*, but the *vnregenerate*; but the *Regenerate*, in respect of their zealous endeauour, to serue God in vnfained holines, are euery where called *Saints*. In so much that Saint *Iohn* saith, that *whosoeuer is borne of God, sinneth not*; that is, liueth not in wilfull filthinesse; suffering sinne to raigne in him, as thou doest. Deceiue not thy selfe with the name of a *Christian*: whosoeuer liueth in any *customary grosse sin*, he liueth not in the state of *Grace*. *Let therefore* (saith Paul) *euery one that nameth the name of Christ, depart from iniquity*. The *Regenerate* sinne, but vpon *frailty*: they *repent*, and God doth pardon; therefore they *sinne not to death*. The *Reprobate* sinne *maliciously*, *sinfully*, and *delight* therein: so that by their good-will, sin shall leaue them, before they will leaue

[c] Gal. 1. 15. Rom. 5. 8. Ioh. 9. 31.

1 Ioh. 3. 9. 1 Ioh. 5. 18.

2 Tim. 2. 19.

1 Ioh. 5. 16.

leaue it. They will not repent, and God will not pardon. Therfore their ſins are *mortall*, (ſaith Saint *Iohn* (or rather *immortall*, as ſaith Saint Paul, *Rom.* 2. 5. It is no excuſe therefore to ſay, We are all *Sinners*. True Chriſtians (thou ſeeſt) are all *Saints*. Ibid.

8. *Luk.* 23. 43. The *thiefe* conuerted at the laſt gaſpe, was receiued to *Paradiſe*. What then? If I may haue time but to ſay, when I am dying, *Lord, haue mercie vpon me*: I ſhall likewiſe bee ſaued. But what if thou ſhalt not? And yet *many in that day ſhall ſay, Lord, Lord,* and *the Lord will not know them*. The thiefe was *ſaued*, for he repented: but his fellow had no grace to repent, and was damned. Beware therefore, leſt truſting to late Repentance at thy *laſt end* on earth, thou be not driuen to repent too late without end in hell. Mat. 7. 22, 23.

9. 1. *Iohn* 1. *The blood of Ieſus*

ſus Chriſt cleanſeth vs from all ſinne. And 1 *Ioh.*2.1. *If any man ſinne, wee haue an Aduocate with the Father, Ieſus Chriſt the righteous, &c.* Oh comfortable! But heare what S. *Iohn* ſaith in the ſame place: *My little children, theſe things write I vnto you, that ye ſin not.* If therefore thou leaueſt thy ſin, theſe comforts are thine, elſe they belong not to thee.

10. Rom. 5.20. *Where ſinne aboundeth, Grace did abound much more.* Oh ſweet! But heare what *Paul* addeth: *What ſhall wee ſay then? ſhall wee continue in ſinne, that grace may abound? God forbid. How ſhall we that are dead to ſinne, liue any longer therein?* Rom.6. 1,2. This place teacheth vs not to preſume: but that we ſhould not deſpaire. None therefore of theſe promiſes, promiſeth any grace to any, but to the penitent heart.

The

The grounds of Religion miſtaken are:

I. From the Doctrine of *Iuſtification* by faith onely, a carnall Chriſtian gathereth; *That good workes are not neceſſary.* He commends others, that doe good works; but he perſwades himſelfe, that he ſhall be ſaued by his *Faith*, without doing any ſuch matter. But hee ſhould know, that though good works are not neceſſary to *Iuſtification:* yet they are neceſſary to *ſaluation:* for *we are Gods workemanſhip, created in Chriſt Ieſus vnto good workes, which God hath predeſtinated that wee ſhould walke in them.* Whoſoeuer therefore (in yeeres of *diſcretion*) bringeth not forth good works after he is called, he cannot be ſaued: neuer was he euer predeſtinated to life eternall. Therfore the Scripture ſaith, that *Chriſt will reward euery man according to his workes.* Chriſt reſpects

Eph.2.10.

Fulk. Rhem. Teſt. Annot. in Eph.2.12.

Rom.2.6. 2 Cor.9.6. Apo.22.12.

Apoc.2.3. ſpects in the *Angels* of the 7. Churches nothing but their works; & at the laſt day he will giue the heauenly inheritance onely to them who haue done *good workes*:[a] in feeding the *hungry*, clothing the *naked*, &c. At that day, [b] *Righteouſneſſe* ſhall weare the Crowne. No righteouſneſſe, no crowne. No good works (according to a mans talent) no reward from God: vnleſſe it be [c] *vengeance*. To be rich in good workes, is the ſureſt foundation of our *aſſurance*[d] to obtaine *eternall life*. For good workes are the true *fruits* of a true *faith*; which apprehendeth *Chriſt* and his obedience, vnto Saluation. And no other Faith [e] *auaileth in Chriſt, but that which worketh by loue*; And but in the *act of Iuſtification* (that Faith which *onely iuſtifieth*, is [f] neuer *onely*, but euer accompanied with good workes: as the *Tree* with his *fruits*; the *Sunne* with

[a] Math.25.
[b] 2 Tim.4.8.
[c] Rom.2.8.
[d] 1 Tim.6. 19.
[e] Gal.5.6.
[f] *Fides ſola non eſt ſola: Fides ſola iuſtificat, vt oculus ſolus videt.*

with his *light*, the *Fire*, with his *heate*, and *Water* with his *moysture*. And the *faith* which doth not iustifie her selfe by good workes before men, is but [f] *a dead faith*, which will neuer iustifie a mans soule before God. But a iustifying faith [g] *purifieth the heart*, and [h] *sanctifieth* the whole man throughout.

[f] Iam. 2. 26.
[g] Act. 15. 9.
[h] Act. 16. 18. 1 Thes. 5. 23.

II. From the doctrine of Gods *eternall* [i] *Predestination*, and vnchangeable *Decree*, hee gathereth *that if hee be predestinated to bee saued, hee cannot but bee saued; if to bee damned, no meanes can doe any good.* Therefore all workes of Piety are but in vaine. But he should learne, that *God hath predestinated to the meanes, as well as to the end.* Whom therfore God hath predestinated to be saued, which is the [k] end, he hath likewise predestinated to be first *called*, *iustified*, *and made conformable to the Image of his Sonne*, which is

[i] Mat. 25. 34. Eph. 1. 4. Eccl. 3. 24.
[k] 1 Pet. 1. 16.

in the [c] *meanes*. And they (saith [d] *Peter*) *who are elect vnto saluation, are also elect vnto the sanctification of the Spirit*. If therefore vpon thy calling, thou conformest thy selfe to the *Word* and *Example* of *Christ* thy Master; and obeyest the good motions of the *Holy Spirit*, in leauing sinne, and liuing a godly life: then assure thy selfe, that thou art one of those, who are *infallibly* predestinated to euerlasting saluation. If otherwise, blame not *Gods Predestination*, but thine owne sinne and rebellion. Doe thou but returne vnto God, and God will graciously receiue thee, as the Father did the prodigall Sonne; and by thy conuersion, it shall appeare, both to [e] Angels, and [f] men; that thou diddest belong to his Election. If thou wilt not, why should God saue thee?

[c] Rom. 8. 29, 30. Ioh. 15. 16.
[d] 1 Pet. 1. 2. *Noli te in Deo primum quærere, sed in Christo, in quo si te per fidem inueneris, certus esto, te esse electum.*
[e] Luk. 15. 10
[f] Verse 24.

III. When a carnall Christian

ſtian heares, *that man hath not free-will vnto good*, hee looſeth the *reines* to his owne corrupt will: as though it lay not in him to bridle, or to ſubdue it: *Implicitely* making God the Author of ſin, in ſuffering man to run into this neceſſitie. But hee ſhould know, that God gaue *Adam free-will*, to ſtand in his * integrity, if he would: but *man* abuſing his free-will, loſt both *himſelfe* and *it*. Since the Fall, *Man*, in his *ſtate* of *corruption*, hath free-will to euill, but not to *good*: for, in this ſtate, [b] *we are not* (ſaith the Apoſtle) *ſufficient to thinke a good thought*. And God is not bound to reſtore vs, what we loſt ſo wretchedly, and make no more care to recouer againe. But, as ſoone as a man is regenerated, the *Grace of God freeth his will vnto good*, ſo that hee doth all the good things hee doth, with a Free-will: for ſo the Apoſtle

* *Magnas homo liberi arbitrij vires, cum conderetur, accepit, ſed eas peccando amiſit.* Aug. *de ſpir. & lit. c.* 3. Eccl. 7. 29. Eccl. 15. 14. *Homo malè vtens libero ſuo arbitrio, & ſe, & liberum ſuum arbitrium perdidit.* Aug. *Ench. ad Lau. c.* 30

[b] 2 Cor. 3. 5. *Per lapſum arbitrij libertas in naturalibus manca, in ſupernaturalibus amiſſa eſt, donec gratia reſtituatur.*

stle saith, that [c] *God of his owne good pleasure, worketh both the will and the deed in vs, who* (as the Apostle expoundeth) [d] *cleanse our selues from all filthinesse of the flesh and Spirit, and finish our sanctification in the feare of God.* And in this *state, euery true Christian* hath free-will; and as he increaseth in *grace*, so doth his will in *freedome*: for [e] *when the Sonne shall make vs free, then shall wee bee free indeede*: and, [f] *Where the Spirit of the Lord is, there is libertie*: for the Holy Spirit drawes their minds, not by *Coaction*, but by the *Cords of Loue, Cant. 1.4.* by *illuminating* their minds, to know the truth; by *changing* their hearts, to *loue* the knowne truth; and by *enabling* euery one of them (according to the measure of grace which he hath receiued) to doe the good which he loueth. But thou wilt not vse the *freedome* of thy will, so far as God hath freed

[c] Phil. 2. 12, 13. *Acti agimus* The will is passiue, in receiuing the first grace: afterward actiue in all goodnesse.

[d] 2 Cor. 7. 1.

[e] Ioh. 8. 36. *Liberum arbitrium, non nisi gratia Dei efficitur liberū.* Aug. *ad Col. c.* 17.

[f] 2 Cor. 3. 17

Voluntas humana non libertate gratiam consequitur, sed gratia libertatem. Aug *de grat*

freed it: for thou doeſt many times *wilfully* (againſt Gods Law, to the hazzard of thy ſoule) that which if the *Kings* Law forbad (vnder the penalty of *death*, or loſſe of thy *worldly ſtate*) thou *wouldeſt not do*. Make not therefore thy want of *free-will* vnto good, to be ſo much the cauſe of thy ſin, as thy want of a louing heart to ſerue thy heauenly *Father*.

IV. When the naturall man heares, *that no man (ſince the fall) is able to fulfill the Law of God, and to keepe all his Commandements*: Hee boldly preſumes to ſin as others doe: he contents himſelfe with a few good thoughts: and if hee be not altogether as bad as the *worſt*, hee concludes, that he is as truely regenerate as the beſt. And euery voluntary refuſall of doing *good*, or withſtanding euill, hee counts the *impoſſibility* of the *Law*. But he ſhould learne

learne, that though (since the *Fall*) no man but Christ, who was both *God and Man*, did, or can perfectly fulfill the *whole Law*: yet euery true Christian, as soone as hee is regenerated, begins to keepe all Gods Commandements in truth, though he cannot in *absolute perfection*. Thus (with *Dauid*) *they* [g] *apply their hearts to fulfill Gods Commandements, alwayes vnto the end.* And then the [h] *Spirit of grace*, which was promised to be more *abundantly powred forth vnder the Gospel*, *helpeth* them in their *good endeauours*, and *assisteth* them, to doe what hee *commands* them to doe. And in so doing, God accepteth their [i] *good will and endeauour*, in stead of *perfect* fulfilling of the Law; supplying out of the merits of Christ, who fulfilled the Law for vs, whatsoeuer wanteth in *our obedience*. And in this respect S. *Iohn* saith, that [k] *Gods Com-*

[g] Psal.119. 112.

[h] Ioel 2. 28, 29. Zac.12.10. *Quod iubet, iuuat*, Aug.

[i] 2 Cor.8. 12.

[k] 1 Ioh.5.5.

Commandements are not burthenous. And Saint *Paul* saith, [r] *I am able to doe all things, through the helpe of him that strengtheneth mee.* And *Zachary* and *Elizabeth* are said [s] *to walke in all the Commandements of the Lord, without reproofe.* Hereupon Christ [t] commends to his Disciples, *the care of keeping his Commandements*, as the truest testimony of our loue vnto him. So farre therefore doth a man loue Christ, as he makes conscience to *walke* in his Commandements: and the more vnto Christ is our *loue*, the *lesse* wil our *paines* seeme in keeping his *Law*. The *Lawes curse* (which vnder the *Old Testament* was so terrible) is vnder the *New*, (by the death of Christ) abolished to the *regenerate*. The rigor which made it so vnpossible to our nature before, is now to the *New-borne*, so mollified by the *Spirit*, that it seems facill and

[r] Phil.4.14.

[s] Luk.1.16.

[t] Ioh.15.10.

and *easie*. The *Apostles* indeed pressed on the *unconverted* Iewes and Gentiles, the *impossibilitie* of keeping the Law, by ability of *nature corrupted*. But when they haue to doe with *regenerated* Christians, they require *to the Law* (which is the *rule of righteousnesse*) *true* [h] *obedience in word and deede*: *the* [i] *mortifying of their members*: *the* [k] *crucifying of the flesh, with the affections and lusts thereof*: [l] *resurrection to newnesse of life*: [m] *walking in the Spirit*, [n] *ouercomming of the world by faith*, so that though no man can say as *Christ*, [o] *Which of you can rebuke me of sinne?* yet euery *regenerated* Christian can say of himselfe, Which of you can rebuke mee of beeing an *Adulterer*, *Whoore-monger*, *Swearer*, *Drunkard*, *Thiefe*, *Vsurer*, *Oppressor*, *Proud*, *Malicious*, *couetous*, *a Profaner of the holy Sabbath*, *a Lyer*, *a neglecter of Gods pub-*

[h] Rom. 15. 18.
[i] Col. 3. 5.
[k] Gal. 5. 24. Rom. 6. 12, 13.
[l] Rom. 6. 4, 5. Rom. 8. 11.
[m] Gal. 5. 25.
[n] 1 Ioh. 4. 3.
[o] Ioh. 8. 46.

publike seruice, and such like grosse sinnes? else he is no true Christian. When a man casts off the *conscience* of being ruled by *Gods Law*, then God [p] giues him ouer to be led by his owne lusts, the surest signe of a reprobate sense. Thus the law, which since the Fall, no man by his *owne naturall abilitie* can fulfill, is fulfilled *in truth* of euery regenerated Christian, through the *Gracious* assistance of [q] *Christs Holy Spirit*. And this *Spirit, God* will [r] giue to euery Christian, that will pray for it, and encline his heart to keepe his Lawes.

[p] Rom. 1. 24, 28.

[q] Rom. 8. 9, &c. Augustinus *optat vt* Pelagius *agnoscat, posse legem praestiari per* gratiam Christi, & pacem *fore edicit.*

V. When the vnregenerated man heares that God *delighteth more in the inward minde, than in the outward man*: Then hee faineth with himselfe, that all *outward reuerence*, and profession is but either superstitious or superfluous. Hence it is that hee seldome kneeleth in the Church: that hee puts on

[r] Luk. 11. 13. *Deus magis delectatur affectu quàm effectu.* Ambr.

his Hat in singing of *Psalmes*, and the publike *Praiers:* which the prophane Varlet would not offer to doe, in the presence of a Prince, or a Noble man. And so that he keepe his mind vnto God, he thinkes hee may *fashion* himselfe in other things to the World. He diuides his thoughts, and giues so much to God, and so much to his owne *lust:* yea, hee will diuide with God the *Sabbath*, and will giue him almost the one halfe, and spend the other wholly in his owne pleasures. But know, O carnall Man, that Almighty GOD will not bee serued by halfes, becauſe hee hath created and redeemed the *whole Man*. And as God deteſts the seruice of the *outward Man*, without the *inward* heart, as *Hypocriſie:* so hee counts the inward seruice without all *externall* reuerence, to be meere *prophaneneſſe:* hee requireth both in his worſhip.

ſhip. In prayer therefore bow thy *knees* in witneſſe of thy *humiliation*: lift vp thine eyes and thy hands, in teſtimony of thy *Confidence*: hang downe thy head, and ſmite thy breſt, in token of thy *Contrition*: but eſpecially call vpon God with a *ſincere heart*: ſerue him *holy*, ſerue him *wholly*, ſerue him *onely*, for God, and the *Prince* of this world, are two contrary *Maſters*; and therefore no man can poſsibly ſerue both. Mat.6.24.

VI. The vn-regenerated Chriſtian holds the *Hearing of the Goſpell preached, to bee but an indifferent matter*, which he may vſe, or not vſe, at his pleaſure: but whoſoeuer thou art that wilt be aſſured in thy heart that thou art one of *Chriſts Elect ſheepe*: thou muſt make a ſpeciall care and conſcience (if poſsibly thou canſt) to heare *Gods Word preached*: For, firſt, the preaching of the Goſpel is

the chiefe ordinary meanes which God hath appointed to conuert the soules of all that he hath * *predestinated to bee saued*: therefore it is called [a] *the power of God vnto saluation*, to euery *one that beleeueth*. And where this Diuine Ordinance is not, [b] the *people perish*: and whosoeuer shall refuse it, [c] *It shall be more tolerable for the Land of Sodom and Gomorrah in the day of Iudgement, then for those people*. Secondly, the preaching of the Gospell is the [d] *Standerd or Ensigne of Christ*; to which all Souldiers and elect People must *assemble* themselues. When this *Ensigne* is displayed, as vpon the *Lords Day*, [e] he is none of Christs People, that flocks not vnto it: neither shall any drop of the [f] *raine* of his *Grace* light on their soules. Thirdly, it is the *ordinary meanes*, by which the Holy Ghost [g] begetteth Faith in our hearts, without which

* Act.13.48
[a] Rom.1.16
[b] Pro.29.18
[c] Mat.11.24
[d] Isa.11.12.
[e] Isa.2.2,3.
[f] Zac.17.14
[g] Ro.10.14

g which we cannot please God. If the *hearing of Christs voyce* be the chiefe marke of Christs *elect sheepe*, and of the h *Bridegroomes* friend: then must it bee a fearefull marke of a *Reprobate* Goat, either to neglect or *contemne* to heare the preaching of the Gospell. Let no man thinke this Position foolish: for i *by this foolishnesse of preaching, it pleaseth God to saue them which beleeue.* Their state is therefore fearefull, who liue in peace, without caring for the preaching of the Gospell. Can Men looke for Gods mercy, and despise his meanes? m He (saith *Christ* of the Preachers of his Gospell) *That despiseth you, despiseth mee.* n *Hee that is of God, heareth Gods Word; yee therefore heare them not, because yee are not of God.* Had not the o Israelites heard *Phineas* message, they had neuer wept. Had not the *Baptist* preached, the

g Heb. 11. 6.

h Ioh. 10. 27. Ioh. 3. 29. Heb. 2. 3. Ioh. 8. 47.

i 1 Cor. 1. 12.

m Luke 10. 16.

n Ioh. 8. 47.

o Iudg. 2. 1.

Iewes had neuer [p] *mourned*. Had not they, who *crucified* Christ, heard *Peters* [q] *Sermon*, their hearts had neuer beene pricked. Had not the *Niniuites* heard *Ionas* [r] *preaching*, they had neuer *repented*; and if thou wilt not [s] *heare* and [t] *repent*, thou shalt neuer be saued.

p Luk.7.32. 33.
q Act.2.37.
r Ionas 3.5.
s Pro.28.9.
t Luk.3.5.

VII. The opinion, that the Sacraments are but *bare Signes and Seales of Gods promise and grace vnto vs*, doth not a little hinder *Piety*; whereas, indeede, they are *Seales*, as well of our *seruice* and *obedience* vnto God: which seruice, if we performe not vnto him, the Sacraments seale no *grace* vnto vs: But if we receiue them vpon the resolution, to be his *faithfull* and *penitent* Seruants, then the Sacraments do not onely signifie and offer, but also *seale and exhibite* indeede the inward spirituall grace, which they outwardly promise and represent. And to this

this end *Baptisme* is called the [u] *washing of Regeneration, and renewing of the Holy Ghost*, and the *Lords Supper*, [z] *The Communion of the Bodie and Blood of Christ.* Were this truth beleeued, the holy Sacrament of the *Lords Supper* would bee oftner, and with *greater reuerence receiued.*

[u] Tit. 3. 5.

[z] 1 Cor. 10. 16.

VIII. The last, and not the least *blocke*, whereat *Pietie* stumbleth in the course of Religion, is, by adorning *Vices* with the names of *Vertues*: and to call drunken *carowsing*, Drinking of *Healths*; spilling innocent *blood*, *Valour*; *Gluttony*, *Hospitalitie*; *Couetousnesse*, *Thriftines*: *Whoredome*, louing *a Mistresse*; *Simonie*, *Gratuitie*; *Pride*, *Gracefulnesse*; *Dissembling*, *Complement*; Children of *Belial*, *good fellowes*; *Wrath*, *hastinesse*; *ribauldrie*, *Mirth.* So on the other side, to call *Sobrietie* in words and actions, *Hypocrisie*:

Almes-deeds, vaine-glory: Deuotion, superstition: Zeale in Religion, *Puritanisme: Humility, crouching:* scruple of *Conscience, precisenes, &c.* and whiles thus we call *Euill, good*; and *Good, euill*; *true Piety* is much hindred in her progresse. And thus much of the 1. hinderance of Piety, by mistaking the true sense of some *speciall* places of Scripture, and *grounds* of Christian Religion.

The second hinderance of Piety.

2. *The euill example of great persons.* The Practice of whose prophane liues they prefer for their imitation, before the *precepts* of Gods *Holy Word.* So that when they see the greatest men in the *State*, and many chiefe *Gentlemen* in their *countrey*, to make neither care nor conscience to heare *Sermons*, to receiue the Communion, nor to sanctifie the *Lords Sabbath*, *&c.* But to bee *Swearers, Adulterers*,

terers, Carowsers, Oppressors, &c. Then they thinke, that the vsing of these holy Ordinances, are not matters of so great moment: for if they were; such great and wise men would not set so little by them. Hereupon they thinke, that Religion is not a matter of necessity. And therefore where they should (like Christians) row against the streame of impiety, toward Heauen, they suffer themselues to bee carried with the multitude, downe-right to Hell, thinking it impossible, that *God* will suffer so many to be damned. Whereas if the god of this world had not blinded the eyes of their minds: the holy Scriptures would teach them, that [a] *Not many wise men after the flesh, not many mighty, not many noble, are called, &c.* but that for the most part, the [b] *poor receiue the Gospell*, and that [c] *few rich men shall bee saued:*

[a] 1 Cor. 1. 16.

[b] Ioh. 11. 5.

[c] Math. 19. 23, 24.

And, *That howsoeuer manie are called, yet the chosen are but few;* Neither did the [d] multitude euer saue any from damnation. As God hath aduanced men in greatnesse aboue others: so doth God expect that they in *Religion*, in *Pietie* should goe before others: otherwise, greatnes abused (in the time of their *Stewardship*) shall turne to their *greater condemnation*, in the day of their *accounts*. At what time *sinfull great* and mightie men, as well as the *poorest slaues, and bondmen*, shall wish, *that the Rockes and Mountaines shall fall vpon them, and hide them from the presence of the Iudge, and from his iust deserued wrath.* It will proue but a miserable solace, to haue a great company of great men partakers with thee, of thine eternall torments. The multitude of sinners doth not extenuate, but aggrauate sinne, as in *Sodom*. Better it is there-

[d] Matth. 22.

Apoc. 9. 15, 16, &c.

Potentes potenter cruciabuntur. Sap

therefore with a few to bee saued in the *Arke*, than with the *whole World*, to bee *drowned* in the Flood. Walke with the few *godly*, in the Scriptures *narrow path* to Heauen: but *crowd* not with the *godlesse multitude*, in the *broad way* to hell. Let not the examples of irreligious great-men hinder thy repentance: for their greatnesse cannot at that Day exempt themselues for their owne most grieuous punishments. Math. 7. 31. Exod. 23. 2.

The third hinderance of Pietie.

4. *The long escaping of deserued punishment* in this life. *Because sentence* (saith *Salomon*) *is not speedily executed against an euill worker, therefore the hearts of the Children of men are fully set in them to doe euill, not knowing that* [h] *the bountifulnesse of God leadeth them to repentance.* But when his patience is *abused*, & mans *sins* are ripened, his Eccl. 8. 11. h Rom. 2. 4. 2 Pet. 3. 10.

1 Sam. 3. 11 Ezec. 39. 8.

his *Iuſtice* will at once both *begin*, *and make an end* of the ſinner: and hee will recompence the *ſlowneſſe* of his delay, with the *grieuouſneſſe* of his puniſhment. Though they were ſuffered to run on the skore all the dayes of their life: yet they ſhall bee ſure to pay the vtmoſt farthing, at the day of their death. And whileſt they ſuppoſe themſelues to bee free from iudgement; they are already ſmitten with the heavieſt of GODS iudgements; a[i] heart that can not repent. The Stone in the reines or bladder, is a grieuous paine that kills many a mans body: but there is no diſeaſe to the *ſtone* in the *heart*, whereof [k] *Nabal* died, and killed millions of ſoules. They refuſe the tryall of *Chriſt* and his *Croſſe*: but they are ſtoned by hells Executioner, to eternall death.

[i] Rom. 2. 5. σ' μετανοητον καρδιαν. *Cor (œnitere neſcium.*

[k] 1 Sam. 25. 37.

Becauſe many Nobles and gentlemen, are not ſmitten with

preſent

present Iudgement, for their outragious *Swearing*, *Adultery*, *Drunkennesse*, *Oppression*, *Prophaning of the Sabbath*, and disgracefull neglect of *Gods Worship* and *Seruice*; they begin to doubt of diuine *Prouidence* and *Iustice*. Both which two *Eyes*, they would as willingly put out in God, as the *Philistims* bored out the *Eyes* of *Samson*. It is greatly therefore to bee feared; least they will prouoke the *Lord* to cry out against them, as *Samson* against the *Philistims*: By neglecting the Law, and walking after their own hearts, they put out (as much as in them lyeth) the eyes of my *Prouidence* and *Iustice*. Leade mee therefore to these chiefe *Pillars*; whereupon the Realme standeth: that I may pull the *Realme* vpon their *heads*, and be at once auenged on them for my two eyes. Let not *Gods patience* hinder thy repentance: but

Iud. 16. 21.

Iud. 16. 16, &c.

but becauſe hee is ſo patient, therefore doe thou the rather repent.

The fourth hinderance of Pietie.

4. *The Preſumption of Gods mercie.* For when men are iuſtly conuinced of their ſins, forthwith they betake themſelues to this Shield, *Chriſt is mercifull:* ſo that euery ſinner makes Chriſt the *Patrone* of his ſinne; as though hee had come into the World, to bolſter ſinne; and not to deſtroy the *workes of the Diuell.* Hereupon the carnall Chriſtian preſumeth, that though hee continueth a while longer in his ſinne, God will not ſhorten his dayes. But what is this but to be an Implicite Athieſt? Doubting, that either GOD ſeeth not his ſinnes, or if hee doth, that hee is not iuſt: for if hee beleeueth that God is iuſt, how can hee thinke that God, who

1 Ioh. 3. 3.

for

for sinne so seuerely punisheth others, can loue him, who still loueth to continue in sin? True it is; Christ is mercifull. But to whom? onely to them that repent, *and turne from iniquitie in Iacob.* But *if any man blesse himselfe in his heart, saying, I shall haue peace, although I walke according to the stubbornesse of mine owne heart, thus adding drunkennesse to thirst: the Lord will not be mercifull to him, &c.* O mad men, who dare blesse themselues, when God pronounceth them accursed! Looke therefore how farre thou art from finding repentance in thy selfe; so farre art thou from any assurance of finding mercie in Christ. *Let therefore the wicked forsake his waies, and the vnrighteous his owne imaginations, and returne vnto the Lord, and hee will haue mercie vpon him: and to our God, for hee is very readie to forgiue.*

Isa. 59. 20.
Deu. 29. 16.

Non delinquenti, sed peccata relinquenti condonat Deus.
Isa. 55. 7.

Despaire

Despaire is nothing so dangerous as Presumption. For we reade not in all the Scriptures, of aboue three or foure, whom roaring Despaire ouerthrew: But secure Presumption hath sent millions to perdition without any noyse. As therefore the Damsels in *Israel* sang in their dances, *Saul had kild his thousand, and Dauid his tenne thousands*; so may I say, that *Despaire* of Gods mercy hath damned *thousands*, but the Presumption of Gods mercy hath damned *tennè thousands*, and sent them quicke to Hell, where now they remaine in eternall torments without all helpe of ease, or hope of Redemption. God spared the *Thiefe*, but not his *Fellow*. God spared one, that no man might *despaire*: God spared but *one*, that no man should *presume*. Ioyfull assurance to a sinner that repents: no comfort to him that re-

1 Sam. *Metuendũ est ne te occidat spes, & cum multũ speres de misericordia, incidas in iudicium*, Aug.

Luk. 23. *Latronis exemplum non est exemplum imitationis, sed consolationis*

remaines *impenitent*. God is infinite in mercie, but to them onely, who turne from their sinnes, to serue him in *holinesse: without which no man shall see the Lord, Heb.* 12.14. To keepe thee therefore from the hinderance of presumption: remember, that as *Christ* is a *Sauiour*, so *Moses* is an Accuser. Liue therefore, as though there were no *Gospell*: die as though there were no *Law*. Passe thy life, as though thou wert vnder the conduct of *Moses*: Depart this life, as if thou knewest none but Christ, and him crucified. Presume not, if thou wilt not perish: Repent, if thou wilt bee *saued*.

Ioh. 5.45.

Qui dat pœnitenti veniam, non dabit peccanti pœnitentiam. Aug.

The fifth hinderance of Piety.

5. *Euill Company*, commonly termed *Good-fellowes*: but indeed, the Diuels chiefe instruments, to hinder a wretched sinner from repentance and pietie. The first signe of Gods fauour

fauour to a ſinner, is, to giue him grace to forſake euill companions: ſuch, who wilfully continue in ſinne, contemne the meanes of their calling, gybing at the ſinceritie of profeſſion in others, and ſhaming Chriſtian Religion by their owne prophane liues. Theſe ſit in the ſeat of the Scorners. For, aſſoone as God admits a ſinner to bee one of his people; he bids him *come out of Babylon*. Euery lewd *companie* is a *Babylon*. Out of which, let euery child of God either keepe himſelfe: or if hee be in, thinke that hee heares his *Fathers voice* ſounding in his eare, *Come out of Babylon, my Childe*. As ſoone as Chriſt looked in mercy vpon *Peter*, hee went out of the company that was in the high Prieſts Hall, and *wept bitterly* for his offence. *Dauid* vowing (vpon recouery) a new life, ſaid: *Away from mee, all you workers of iniquity,*

Pſal. 1. 1.

Apoc. 18. 4.

Luk. 22. 62.

Pſal. 6. 8.

quity, &c. As if it were vnpoſſible to become a *new* man, till hee had ſhaken off all olde ill companions. The trueſt proofe of a mans *Religion*, is the quality of his *companions*. *Prophane companions* are the chiefe enemies of *Piety*, and quellers of holy motions. Many a time is *poore Chriſt* (offering to be new borne in thee) thruſt into the *Stable*; when theſe lewd companions, by their *drinking*, *playes* and *ieaſts*, take vp all the beſt roomes in the *Inne* of thy heart. Oh, let not the company of earthly *ſinners* hinder thee from the ſociety of heauenly *Saints* and *Angels*. Luk. 2.

The ſixth hinderance of Piety.

6. *A conceited feare, leſt the practice of Piety ſhould make a man* (eſpecially a young man) *to waxe too ſadde and penſiue*: whereas, indeede none can better ioy, nor haue more cauſe to reioyce, then the pious and religious

religious Christian. For as soone as they are *iustified by faith, they haue peace with God*, than which there can bee no greater ioy. Rom. 5. 2. Besides: they haue already the *Kingdome of Grace* descended into their hearts: as an assurance, that (in Gods good time) they shall ascend into his *Kingdome of Glory*. This *Kingdome of Grace* consists in three things. Rom. 14. 17 First, *Righteousnesse*, for hauing Christs righteousnesse to iustifie them before God, they endeauour to liue righteously before men. Secondly, *Peace*, for the peace of conscience inseparably followes a righteous conuersation. Thirdly, *the ioy of the holy Ghost*; which ioy is onely felt in the Peace of a good Conscience: and is so great, that it [a] *passeth all vnderstanding*. Phil 4 7. No *tongue* can expresse it, no *heart* can conceiue it, but onely hee that feeles it. This is that *fulnesse of ioy*, *which*

Christ

[k] *Christ* promised his Disciples in the midst of their troubles, *a ioy that no man could take from them.* The feeling of this Ioy, *David* vpon his repentance begged so earnestly at the hands of God: [c] *Restore mee to the Ioy of thy salvation.* And if the Angels in heauen [d] *reioyce* so much at the *conuersion* of a Sinner; the ioy of a Sinner conuerted, must needs bee exceeding great in his owne heart. It is [e] *worldly sorrow*, that shewes so timely vpon mens heads, and fills the furrowes of their hearts with the sorrowes of death. The *godly sorrow* of the godly (when God thinkes it meet to try them) causeth in them *Repentance not to bee repented of*: for it doth but further their saluation. And in all such tribulation, they shall bee sure to haue the [f] *Holy Ghost* to bee their *Comforter*: who will [g] make our *Consolations to abound through Christ*,

[k] Ioh. 16. 24 Verse 22.

[c] Psa. 51. 12

[d] Luk. 15. 7, 10.

[e] 2 Cor. 7.

[f] Ioh. 14. 16, 17.

[g] 2 Cor. 5. 1

Christ, as the sufferings of Christ shall abound in vs. But whilest a man liueth in impiety, hee hath [h] *no peace*, saith *Esay*: his *laughter* is but madnesse (saith *Salomon*:) his *rich* are but [k] *clay*, saith *Abakuk*; nay, the *Apostle* esteemes them no better than [l] dung (in comparison of the pious mans treasure:) al his ioyes shall end in woes, saith Christ. Let not therefore this false feare hinder thee from the Practice of Piety. Better it is to goe sickely (with *Lazarus*) to *Heauen*, then full of mirth and pleasure, with *Dines* to Hell. Better it is to mourne for a time with *men*, than to be tormented for euer with *Diuels*.

h Isa. 57. 21. Eccles. 2.

k Abak. 2. 6.

l Phil. 3. 8.

Luk. 6. 25.

Fleres si scires vnum tua tempora mensem; Rides, quum non sit forsitan vna dies Th. Morus.

The seuenth hinderance of Piety.

7. And lastly, *The hope of long life*: for, were it possible that a wicked liuer thought this yeere to be his last yeere: this month his last month: this weeke, his last

last weeke: but that he would change and amend his wicked life? No verily, he would vse the best meanes to repent, & to become a new man. But as the rich man in the Gospell promised himselfe *many yeeres to liue in ease, mirth and fulnesse*; when hee had not one night to liue longer: so, many wicked Epicures falsely promise themselues the age of *many yeeres*, when the thread of their life is alreadie almost drawne out to an end. So *Ieremy* ascribes the cause of the Iewes sins and calamities to this, that *she remembred not her last end.* Luke 12. 19, 20. Lam. 1. 9.

The longest space betwixt a mans comming by the wombe and going by the *graue*, is but *short:* for *Man that is borne of a Woman, hath but a short time to liue.* Hee hath but a *few dayes*, and those full of nothing, but *troubles.* And, except the *practice of Pietie*; how much better Ioh. 14. 1.

ter is the state of the child that yesterday was *baptized*, and to day is buried, then *Methuselems*, who lived nine hundred sixty nine yeeres, and then died; of the two, happier the *Babe*; because he had lesse sinne; and fewer *sorrowes*. And what now remaines of both, but *a bare remembrance*? What trust should a man repose in long life; seeing the whole life of man is nothing but a lingring death? so that as the Apostle protests, a *man dyeth daily*.

Quotidie morimur, quotidie enim demitur pars vitæ, & tunc quoque cum crescimus, vita decrescit. Vives. 1 Cor. 15. 31.

Harke in thine eare, O secure fellow; thy life is but a puffe of breath in thy nostrels, trust not to it. Thy *Soule* dwells in a house of clay, that will fall, ere it bee long; as may appeare by the *dimnesse* of thy *Eyes*, the *deafenesse* of thy *Eares*, the *wrinckles* in thy *Cheekes*, the *rottennesse* of thy *Teeth*, the *weaknes* of thy *Sinewes*, the *trembling* of thy *Hands*, the *Kalender* in

Isa. 2. 2.

thy

thy *bones*, the *shortnesse* of thy *sleepe*, and euerie *gray haire*, as so many *Summoners*, bids thee prepare for thy *long home*. Come let vs in the meane while walke to thy Fathers coffin; breake open the lidde: see here, how that *Corruption is thy Father, and the Worme thy Mother and Sister*: seest thou how these are? so must thou bee e're long. Foole! thou knowest not how soone. Thy *Houre-glasse* runneth apace, and in all places; *Death* in the mean-while waiteth for thee. Iob 17.14.

The whole life of man (saue what is spent in Gods seruice) is but a foolery: for a man liues *forty yeeres*, before he knowes himselfe to bee a *foole*: and by that time hee *seeth* his *folly*, his *life is finished*. *Homo est fatuus vsque ad 40. annum, deinde vbi aguoit, se esse fatuum, vita consumpta est*, Luther.

Harke (*Husbandman*) before thou seest many more *crops* of *harvest*, thy selfe shall bee *ripe*: and *Death* will cut thee downe

with his *sickle*. Harke (*Tradesman*) ere many *fixe moneths* goe over, thy *last moneth* will come on, after which thou shalt trace away; and trade no longer. Harke (most *grave Iudge*) within a *few Termes*, the terme of thy *life* approacheth; wherein thou shalt cease to *iudge others*, and goe *thy selfe* to bee iudged. Hark (*O man of God*) that goest to the Pulpit; preach this Sermon, as it were the last that thou shouldest make to thy people. Harke (*Noble man*) lay aside the high conceit of thy *Honour*; *death*, ere it bee long, will lay thy *honour* in the dust; and make thee as base as the earth, that thou treadest vnder thy feete. Harke (*thou, that readest this Booke*) assure thy selfe ere it be long, there will be but *two holes*, where now thy *two eyes* are placed: and others shall reade the truth of this lesson vpon thy *bare skull*, which

[c] *Mors Stephanitra ligonibus equat.*

now thou readeſt in this *little Booke*. How ſoone I know not, but this I am ſure of: that [a] *thy time is appointed, thy* [b] *moneths are determined, thy* [c] *dayes are numbred*, & thy very [d] *laſt houre is limited*; beyond which, thou ſhalt not paſſe. For then, the [e] *firſt borne of death*, mounted on his [f] *pale Horſe*, ſhall alight at thy doore: and (notwithſtanding all thy *Wealth*, thy *Honour*, and the *teares of thy deareſt friends*,) will carry thee away *bound hand and foote*, as his priſoner, and keepe thy body vnder a *Loade of Earth*, vntill that day come, wherein thou muſt bee brought forth, to [g] *receiue according to the things which thou haſt done in thy body, whether it bee good or euill.* Oh, let not then the *falſe hope* of an vncertaine long life, hinder the from becomming a *preſent practizer* of Religious Piety. God [h] offereth grace to *day*, but

[a] Iob 14.14.
[b] Iob 14.15.
[c] Pſ.98.12. Dan.5.26. *Stat ſua cuique dies*, Virg.
[d] Iob 13.1. & 21.9.
[e] Iob 17.23.
[f] Apoc.6.8.

[g] 2 Cor.5.10.
[h] Pſal.95. Heb.3. *Pœnitenti veniam ſpoſpondit; ſed viuendi in craſtinum non ſpoſpondit*, Chri.

who promiseth to morrow? There are now in Hell manie young men, who had purposed to repent in their old age: but Death cut them off in their *impenitencie*, ere euer they could attaine to the time they set for their repentance. The *longer* a man runs in a *disease*, the *harder* it is to be cured, for custome of sinne, breeds hardnesse of heart: and the *impediments* which hinder thee from repenting *now*, will hinder thee more, when thou art more aged.

Nemo tam diuos habuit faucntes, crastinum vt possit sibi polliceri, Senec. Heb. 3. 13.

A *wise man* becing to goe a farre and foule iourney, wil not lay the heauiest burthen vpon the weakest *Horse*. And with what conscience canst thou lay the great load of repentance on thy feeble and tired old age, whereas now in thy chiefest strength thou canst not lift it, but art readie to stagger vnder it? It is wisedome for him that is to saile a long and dangerous voyage,

voyage, to lie playing and sleeping, whilest the *winde* serueth, and the *Sea* is calme; the *Ship* sound, the *Pilot* well, the *Mariners* strong: and then set forth when the winds are contrary, the weather *tempestuous*, the Sea *raging*, the Ship *rotten*, the Pilot *sicke*, and the Saylors *languishing*? Therefore, *O sinfull Soule*, begin now thy conuersion to God, whilest *Life*, *Health*, *Strength*, and *Youth* lasteth: before those [a] *yeeres* draw nigh, when as thou shalt say, *I haue no pleasure in them*. God euer required in his seruice, the [b] *first borne*; and the [c] *first fruites*; and those to bee offered vnto him without delay. So iust [d] *Abel* offered vnto God his *first lings*, and *fatt est Lambes*: and reason good that the *best Lord* should be *first*, and *best* serued. All Gods seruants should therefore [e] *remember to serue their Creator*

[a] Eccl. 12.

[b] Exo. 13. 2.
[c] Exo. 22. 29

[d] Gen. 4 4.

[e] Eccles. 12.

in the dayes of thy youth: and
[f] Gen.22.23 [f] *early* in the morning like *Abraham*, to sacrifice vnto God
[g] Gen.43.3. the *young Isaac* of their age. [g] *Ye shall not see my face* (saith *Ioseph* to his Brethren) *except you bring your younger brother with you*. And how shalt thou looke in the face of *Iesus*, if thou giuest thy younger yeeres to the *Diuel*, and bringest him nothing but thy blinde, lame, and decrepit *old age*? *Offer it vnto thy Prince*,
[h] Mal.1.8. saith [h] *Malachie*; If he will not accept such an one to serue him; How shall the *Prince* of *Princes* admit such an one to be
[i] Dan.1.4. 2 Sam.5.8. his seruant? If the [i] *King of Babel* would haue *young men* (*well-fauoured, and such as had ability in them*) *to stand in his Palace*; shall the *King of Heauen* haue none to stand in his Courts, but the *blinde* and *lame*, such as the soule of *Dauid hated*? Thinkest thou, when thou hast serued Satan with thy *prime yeeres*; to satisfie

satisfie God with thy dotage? Take heede, lest God turne thee ouer to thy *old Master* againe: that as thou hast all the daies of thy life done his *worke*: so hee may in the end pay thee thy *wages*. Is that a fit time to vndertake by the *serious* exercises of repentance (which is the *worke of workes*) to turne thy *sinnefull soule* to God; when thou art not able with all thy strength, to turne thy wearie bones on thy soft bed? If thou findest it so hard a matter *now*, thou shalt finde it farre harder *then*. For thy sin will wax stronger, thy *strength* will grow weaker, thy *Conscience* will clogge thee, *paine* will distract thee, the *feare of death* will amaze thee, and the *visitation* of friends will so disturbe thee, that if thou be not furnished afore-hand, with store of *faith, patience*, and *consolation*, thou shalt not be able either to meditate thy *self*, or to

heare the words of comfort from others: not to pray alone, nor to ioyne with others who pray for thee. It may bee thou shalt bee taken with a *dumbe palsie*, or such a *deadly senselesnesse*, that thou shalt neither *remember God*, nor thinke vpon *thine owne* estate. And doest thou not well deserue, that God should forget to saue thee in thy death, who art so vnmindfull now to serue him in thy *life*? The *feare of death* will driue many at that time to cry, *Lord, Lord*: but Christ protesteth, that *he will not then know them for his*. Yea, many shall then (like *Esau*) *with teares seeke to repent; and yet finde no place of repentance*. For man hath not *free-will* to repent when hee will, but when *God will* giue him grace: and if mercy shewed her selfe so inexorable, that shee would not open her gates to so *tender* Suitors as *Virgins*; to so

Math. 7. 22.

Heb. 12. 17.

Mat. 25. 11.

earnest

earnest suters as *knockers*, because they knocked *too late*: How thinkest thou, that shee will euer suffer thee to enter her gates, being so impure a wretch that neuer thinkest to leaue sinne, till sinne first leaue thee, and didst neuer yet knock with thine *owne fists*, vpon the *breast* of a penitent heart? And iustly doth her *Grace* deny to open the *Gates of heauen*, when thou knockest in thine *aduersity*, who in thy *prosperity* wouldest not suffer Christ, whilest hee knocked, to enter in at the *Doore* of thy Heart. Trust not either late repentance, or long life: *not late repentance*, because it is much to bee feared, lest that the repentance which the *feare of death* enforceth, *dyes* with a man *dying*. And the Hypocrite, who deceiued *others* in his life, may deceiue himselfe in his death. God accepted none but *Free-will Offerings*: and the re-

Apoc. 3. 10.

Naſcentes morimur, finiſque ab origine pendet: Et pubeſcentes iuncta ſenecta premit. Mani.

pentance that pleaſeth him, muſt bee voluntary, and not of conſtraint. Not *long life*; for *old age* will fall vpon the necke of youth: and as nothing is more ſure then death, ſo nothing is more vncertaine then the time of dying. Yea, oft-times when ripeneſſe of ſinne is haſtened by outragiouſneſſe of ſinning, God ſuddenly cutteth off ſuch *vicious liuers*, either with the *ſword*, *intemperateneſſe*, *luxurie*, *ſurfet*, or ſome other fearefull manner of *ſickeneſſe*. Maieſt thou not ſee, that it is the euill ſpirit that perſwades thee to deferre thy Repentance till old age; when Experience tells thee, that not *one* of a *thouſand* that takes thy courſe, doth euer attaine vnto it? *Let Gods Holy Spirit* mooue thee not to giue thy ſelfe any longer, *to eate and drinke with the drunken*, vntil *thy Maſter ſend death for thee in a day, when thou looke ſt*

Nequities vitæ non ſinit eſſe ſenē.

Math. 24. 49

not

not for him, and in the houre that thou art not aware of, and so suddenly cut thee off, and appoint thee thy portion with the Hypocrites, where shall be weeping and gnashing of teeth. But if thou louest [a] long life, feare God, and long for life everlasting. The longest life heere, when it comes to the period, will appeare to haue beene but as [b] a tale that is told, a [c] vanishing vapour, a flitting [d] shadow, a seeming [e] dreame, a glorious flower, growing and [f] flourishing in the [g] morning, but in the euening cut downe and withered: or like [h] a weauer's shuttle, which by winding hereand there, swiftly vnwindeth it selfe to an end. It is but a [i] moment, saith Saint Paul. O then the madnesse of man, that for a [k] moment of sinfull pleasure, will hazard the losse of an [l] euer-all weight of glory.

These are the seuen chiefe hinderers of Piety, which must be

[a] Deu.30.16 Prou.3.2. Psal.3.2. Psal.34.11, &c.
[b] Psal.90.9.
[c] Iam.4.14.
[d] Ps.109.23.
[e] Psal.76.5.
[f] 2 Pet.1.24.
[g] Psal.90.6.
[h] Isa.38.12.
[i] 2 Cor.4.17
[k] Heb.11.25
[l] 2 Cor.4.17

Mark. 16. 9. Luke 8. 2.

bee cast out like *Mary Magdalens* seuen *Diuels*, before euer thou canst become a *true practizer of Piety*: or haue any sound hope to enioy either *fauour* from Christ by grace, or *fellowship* with him in *glory*.

The Conclusion.

TO conclude all: for as much as thou seest, that *without Christ*, thou art but a *stand of sinne, Deaths vassall, and Wormes meate*, whose *thoughts* are vaine, whose *deeds* are vile, whose *pleasures* haue scarce beginnings, whose *miseries* neuer know end: What wise man would incurre these *hellish torments*, though he might by liuing in sin, purchase to himselfe for a time, the *Empire* of *Augustus*, the *riches* of *Crœsus*, the *pleasures* of *Salomon*, the *policie* of *Achitophel*, the *voluptuous fare*, and *fine apparell* of *Diues*?

for

for what should it auaile a man (as our Sauiour saith) *to win the whole World for a time; and then to lose his soule in Hell for euer?*

And seeing that likewise thou seest how great is thy *happinesse* in Christ; and how *vaine* are the *hinderances*, that debar thee from the same: *beware* (as the Apostle exhorteth) *of the deceitfulnesse of sinne.* For that sinne, which seemes now to be so pleasing to thy corrupt nature, will one day proone the *bitterest* enemy to thy *distressed soule*: and in the meane while *harden* (vnwares) thine *impenitent heart.* Heb 3.23.

Sinne (as a *Serpent*) seemes beautifull to the eye: but take heede of the sting behinde: whose venemous effects if thou knewest, thou wouldst as carefully flie from sinne, as from a *Serpent*: for,

1. *Sinne* did neuer any man *good*,

good, and the more sinne a man hath committed, the more odious hee hath made himselfe to God, the more hatefull to all good men.

2. Sinne brought vpon thee all the *euill crosses, losses, disgraces, and sicknesses*, that euer befell thee. *Fooles* (saith *Dauid*) by *reason of their transgressions, and because of their iniquities, are afflicted.* *Ieremy* in lamenting manner asketh the question; *Wherefore is the liuing man sorrowfull?* The *Holy Ghost* answereth him; *Man suffereth for his sinne.* Hereupon the Prophet takes vp that *dolefull outcry* against sinne, as the cause of all their miseries, *Woe vnto vs that euer we haue sinned.*

Psal. 107. 17.

Lam. 3. 30.

Lam. 5. 16.

3. If thou doest not speedily repent thee of thy sinnes, they will bring vpon thee, yea farre *greater plagues, losses, crosses, shame, and iudgement*, then euer hitherto befell thee. Reade

Leuit.

Leuit. 29.18, *&c. Deut.* 28.15, *&c.*

4. And lastly, if thou wilt not *cast off* thy sinne; God (when *the measure of thine iniquitie is full*) *will cast thee off* for thy sin: for as he is iust, so he hath power to *kill and cast into Hell, all hardened and impenitent sinners.* If therefore thou wilt auoid the *cursed effects* of sinne in this life, and the eternall wrath due thereto in the world to come; and bee assured that thou art not *one of those*, who are giuen ouer to a *reprobate sense*; *Let then* (O sinner) *my counsell be acceptable vnto thee: breake off thy sinnes by righteousnesse, and thine iniquities by shewing mercie towards the poore: O let there* (at length) *bee an healing of thine errour. Nathan* vsed but one Parable, & *Dauid* was conuerted; *Ionas* preached but once to *Ninine*, and the whole City *repented*; Christ looked but *once on Peter*,

Gen. 15.16.

Dan. 4.24.

2 Sam. 12.13

Ion. 3.5, &c.

Luk.22.62. *Peter*, and *hee went out and wept bitterly*. And now, that thouart oft, and so louingly entreated not by a *Prophet*, but by *Christ the Lord of Prophets*: yea, that 1 Cor 5.20. *God himselfe*, by his *Embassadors*, doth *pray thee to bee reconciled vnto him*, leaue off thine adultery, with *Dauid*, repent of thy sinnes like a true *Ninivite*; and whilest Christ looketh in mercy vpon thee; leaue thy *wicked companions*, and weepe bitterly for thine offences.

Content not thy selfe with that *formall religion*, which *vnregenerated* men haue framed to themselues, in stead of *sincere deuotion*: for in the *multitude of opinions*, most men haue almost lost the *practice of true Religion*. Thinke not that thou art a Christian good enough, because thou doest as the *most*, and art not so bad as the worst. No man is so wicked that hee is addicted to all kinde of vices, for

(for there is an *Antipathie* twixt some vices:) But remember that Christ saith: *Except your righteousnesse shall exceede the righteousnesse of the Scribes and Pharises, yee shall in no case enter into the Kingdome of Heauen.* Consider with thy selfe, how farre thou commest short of the *Pharises*, in *fasting, praying, frequenting the Church,* and *in giuing of almes.* Thinke with thy selfe how manie *Pagans*, who neuer knew *Baptisme*; yet in *morall vertues*, and *honesty of life*, doe goe farre beyond thee. Where is then the life of Christ thy *Master?* and how far art thou from being a *true Christian?* If thou dost willingly yeeld to liue in any one *grosse sinne*, thou canst not haue a regenerated Soule: though thou reformest thy selfe like *Herod*, from *many* other *vices*. A true Christian must haue respect to walk in the *truth* of his heart,

Math. 5. 20.

Mark. 6. 20.

heart, in all the Commandements of God alike: for (saith S. *Iames*) *He that shall offend in one point of the Law* (wilfully) *is guiltie of all.* And *Peter* bids vs *lay aside* (not some, but) *all malice, guile, and hypocrisie, &c.* One sinne is enough to damne a mans soule, without *repentance*: dreame not to goe to Heauen by any *neerer* or *easier* way, then Christ hath trayned vnto vs in his Word. The way to Heauen is not *easie*, or *common*, but *strait* and *narrow*; yea, *so narrow*, that Christ protesteth, that a *rich man shall hardly enter into the Kingdome of Heauen*: and that those who *enter*, are but *few*: and that those *few* cannot get in, but by *striuing*: and that some of those who *striue* to enter in, shall *not be able*. This, all Gods *Saints* (whilest they here liued) knew well; when, with so often *fasting*, so earnest prayers, so frequent hearing the Word,

Iam. 2. 10.
1 Pet. 2. 1.
Mat. 7. 11.
Mat. 19. 13.
Mat. 7. 14. & 22. 14.
Luk. 13. 24.

and

and receiuing the Sacraments, and with ſuch aboundance of teares, they deuoutly begged at the hands of God, for Chriſts ſake, to bee receiued into his Kingdome.

If thou wilt not beleeue this truth; I aſſure thee that the *Diuell*, which perſwades thee *now*, that it is eaſie to attaine Heauen, will tell thee *hereafter* that it is the hardeſt buſines in the world. If therefore thou art deſirous to purchaſe *ſound aſſurance* of ſaluation to thy Soule, and to goe the right and ſafe way to Heauen: get forthwith (like a *wiſe Virgin*) the *Oyle* of *Pietie* in the *Lampe* of thy conuerſation: that thou maieſt be in *a continuall readineſſe* to meete the *Bridegroome*, whether hee commeth by Death, or by Iudgement. Which, that thou mayeſt the better doe, let this be thy *daily Practice*. Math. 25. 1, &c.

How

How a priuate man must begin the Morning with Piety.

AS soone as euer thou awakest in the *morning*, keepe the *doore* of thy *heart* fast shut, that no *Earthly thought* may enter, before that *God* be come in first: and let *him* (before all others) haue the [a] *first place* therein. So all euill thoughts either will not *dare* to come in: or shall the easier bee *kept out*: and the heart will more sauour of *piety* and *godlinesse* all the day after. But if thy heart bee not (at thy first waking) filled with some meditations of God and his Word; and dressed like the *Lampe* in the Tabernacle, euerie Morning and Euening, with the *Oyle Oliue of Gods Word*; and perfumed with the sweete *Incense* of *Prayer*: *Satan* will attempt to fill it with worldly

[a] *Primitia oris & cordis Deo offerenda. Amb. in Psal.* 119.

Exod. 27. 20, 21. Exo. 36. 7.

Psal. 141. 2.

cares,

cares, or fleshly desires, so that it will grow vnfit for the *seruice* of *God*, all the day after sending forth nothing, but the *stench* of *corrupt* and *lying* words, and of *rash* and *blasphemous* Oathes.

Begin therefore euery daies worke, with *Gods Word* and Praier. And offer vp vnto God vpon the *Altar* of a [a] *contrite* heart, the [b] *groanes* of thy *spirit*, and the [c] *calues of thy lips*, as thy morning sacrifice, and the first fruits of the day: and as soone as thou awakest, say vnto him thus:

[a] Psal. 51.
[b] Rom. 8.
[c] Hos. 13. 2.

A short Soliloquie, when one first wakes in the Morning.

My soule waiteth on thee, O Lord, more then the Morning Watch watcheth for the Morning: O God, therefore bee mercifull vnto mee, and blesse mee, and cause thy face to shine vpon

Psal. 130. 6.

Psal. 67. 1.

vpon mee: fill mee with thy mercy this morning, so shall I reioyce and be glad all my dayes.

Meditations for the Morning.

Then meditate,

1. HOw Almighty God can (in the *Resurrection*) as easily *raise* vp thy body out of the *Graue*, from the *sleepe of Death*; as hee hath this *Morning* wakened thee in thy *Bed*, out of the sleep of *Nature*. At the dawning of which *Resurrection* day, *Christ shall come to bee glorified in his Saints*: and *euery* one of the bodies of the *thousands* of his *Saints* (beeing *fashioned* like vnto his *glorious* body) shall *shine* as *bright* as the *Sun*. As the *Angels* shining likewise in their glory: the body of *Christ* surpassing them all in *splendor* and *glory*: and the *Godhead*

Psal. 99. 14. 2 Thes. 1. 10 Iude, v. 14. Phil. 3. 21. Mat. 13. 43. and 17. 2. Luk. 9. 31.

head excelling it. If the rising of *one* Sun, make the Morning skie so *glorious*; what a bright shining and glorious Morning will that bee, when so many *thousand thousands* of bodies, far *brighter* then the *Sunne*, shall appeare and accompany Christ at his glorious *traine*, comming to keepe his generall *Sessions* of *Righteousnesse*, and to iudge the wicked *angels*, and all vngodly *men*? And let not any transitory profit, pleasure or vaine glory of this day, cause thee to lose thy part and portion of the *Eternall* blisse and glory of that day, which is properly termed the *Resurrection of the iust*. Beasts haue *bodily* eyes, to see the *ordinary* light of the day: but endeauor thou with the *eyes of Faith*, to fore-see the glorious light of this *Day*.

Act. 17.31. 1 Cor. 6.3. Iude v. 19. Luk. 14.14.

2. That thou knowest not how *many* the euill *spirits* (which *night and day like a roaring Lyon*

1 Pet. 5.8. Iob 17.

on, walketh about seeking to deuoure thee) was vnto thee whileſt thou ſleptſt, and waſt not able to helpe thy ſelfe: and that thou knoweſt not what miſchiefe hee would haue done to thee, had not *God hedged* thee and thine, with his euerwaking *prouidence*, & guarded thee with his holy and bleſſed *Angels*.

Iob 1.10. Pſal.121.4. Pſal.34.7. and 19.11. Gen 32.1,2. 2 Kin.6.16.

3. If thou heareſt the *Cocke* crow; remember *Peter* to *imitate* him: and call to minde that *Cocke-crowing* ſound of the laſt *Trumpet*, which ſhall waken thee from the dead. And conſider in what caſe thou art, if it ſounded *now*: and becom ſuch, as thou wouldeſt wiſh to bee *then*: leſt at *that day* thou wilt wiſh, that thou hadſt neuer ſeene this: yea, curſe the day of thy *naturall birth*, for want of beeing new borne by *ſpirituall* grace. * When the *Cocke* crowes, the *Thiefe* deſpaires of his hope, and giues

Luke 22. 61,62.

Ier.20.14. Iob 3.1. Tit 3.5.

* *Gallo canente, ſuas Latro relinquit Inſidias, &c.* Ambr. Hexam. lib. 5. cap. 24.

ouer

ouer his nights enterprise: so the *Diuell* ceaseth to tempt or attempt any further, when he heares the deuout Soule, waking her selfe with Morning prayer.

4. Remember, that Almighty God is about thy bed, and seeth thy downe-lying, and thy vp-rising, vnderstandeth thy thoughts, and is acquainted with all thy wayes. Remember likewise, that his *Holy Angels* who guarded and watched ouer thee all night, doe also behold how thou wakest and risest. Doe all things therefore as in the awefull *presence* of God, and in the sight of his holy *Angels*. Psa. 139. 2, 3 Gen. 31. 55. & 22. 12. Psa. 91. 5, 11.

5. As thou art putting on thine apparell remember, that they were first giuen as couerings of shame, being the filthy effect of sinne: and that they are made but of the offalls and excrements of dead beasts: A&. 12. 11.

Therfore whether thou respect the *stuffe*, or the first *institution*, thou hast so little cause to be *proude* of them: that thou hast great cause to bee humbled at the sight and wearing of them; seeing the richest *apparell* are but fine couers of the foulest shame. Meditate rather; that as thine apparell serues to cou[er] thy shame, and to fence thy body from cold: so thou shouldest bee as carefull to couer thy *Soule* with that wedding *Garment*, which is the *Righteousnesse* of *Christ*, and (because apprehended by our faith) called the *Righteousnesse of the Saints*: Lest, whilest wee are rich *apparelled* in the sight of *man*, wee be not found to walke *naked*, (so that all our filthinesse bee seene) in the sight of *God*. But that with his *righteousnesse* (as with a *Robe*) we may couer our selues from perpetuall shame: and shield our soule

Mat.22. 11.
Rom.13.14.
1 Cor.1. 30.
Phil.3.9.
Apo.19. 18.
Eph.4.24.
Apo.16. 15.

soules from that fierie cold that will procure infernall weeping, *and gnashing of teeth.* And withall consider, how blessed a people were our *Nation*, if euerie *silken suite* did couer a sanctified soule. And yet a man would thinke, that on whom God bestowed much of these outward blessings; of them hee should receiue greatest *inward thankes.* But if it prooue otherwise; their reckoning will proue the heauier in the day of their *Accounts.* Math.22.13 Luke 12.48.

6. Consider, how Gods *mercy* is renewed vnto thee euerie morning, in giuing thee (as it were) a *new life:* and in causing the *Sunne* after his vncessant race, to rise againe to giue thee *light.* Let not then his glorious light burne in vaine: but preuent rather (as oft as thou canst) the *Sunne rising*, to giue God *thankes:* & kneeling downe at thy bed-side, salute him at Lam.3.23. Phil.19.5.

Wisd.15.23. the *day-spring* with some deuout *Antelucanum*, or Morning *Soliloquie:* containing an humble confession of thy *sinnes*, the pardon of all thy faults, a thankesgiuing for all his *benefits*, and a crauing of his gracious *protection* to his *Church*, thy *selfe*, and all that doe belong vnto thee.

Briefe directions how to reade the Holy Scriptures, euen euery yeere ouer, with ease, profit, and reuerence.

BVt for as much, that as *Faith* is the *soule*, so *reading* and *meditating of the Word of God*, are the *Parents* of *prayer:* Therefore before thou prayest in the Morning, first, reade a *Chapter* in the Word of *God*, then meditate a while with thy selfe, how many *excellent things* thou canst remember out of it:

As first, what good counsels or exhortations to *good workes*, and to *holy life*.

Secondly, what threatnings of *Iudgements*, against such and such sinne: and what fearefull examples of Gods punishment or vengeance, vpon such and such sinners.

Thirdly, what blessings God *promiseth to Patience, Chastity, Mercy, Almes-deeds, Zeale* in his Service, *Charity, Faith*, and *trust in God*, and such like Christian vertues.

Fourthly, what gracious deliuerances God hath wrought: and what speciall blessing hee hath bestowed vpon them, who were his true and zealous seruants.

Fiftly, apply these things to thine owne heart, and reade not these Chapters, as matters of *Historicall* discourse; but as if they were so many *Letters* or *Epistles* sent downe from

God out of *heauen* vnto thee: for *whatsoeuer is written, is written for our learning*, Rom. 15.4.

Sixtly, reade them therefore with that reuerence, as if God himselfe stood by, and spake these words vnto thee, to excite thee to those vertues, to dissuade thee from those *vices*: assuring thy selfe, that if *such sinnes* (as thou readest there) be found in thee without repentance, the like plagues will fall vpon thee: but if thou doest practice the *like Piety and vertuous deedes*, *the like blessings* shall come vnto thee and thine.

In a word, apply all that thou readest in holy Scripture, to one of these 2. heads chiefly; either to confirme thy *faith*; or to increase thy *repentance*: for as *Sustine & Abstine*, *beare and forbeare*, was the Epitome of a good Philosophers life: so

Epicteti dict.

Crede

Crede & Resipisce, *Beleeue and repent* is the whole ſumme of a true Chriſtians profeſſion. One Chapter thus read with *vnderſtanding*, and meditated with *application*, will better feed and comfort thy ſoule, than *nine* read and runne ouer without marking their ſcope or ſenſe, or making any vſe thereof to thine owne ſelfe. If in this manner thou ſhalt read three Chapters euery day: *one* in the *Morning*, *another at Noone*, and the *third at Night*, (reading ſo many *Pſalmes* in ſtead of a Chapter, as our *Church Liturgy* appoints for Morning and Euening praiers) thou ſhalt read ouer all the *Canonicall** Scripture in a *yeere*, except ſixe Chapters, which thou maiſt adde to the *taske* of the laſt day of the yeere. The reading of the Bible in order, will helpe thee the better to vnderſtand both the *Hiſtory* and *ſcope* of the holy *Scripture*. And

* In the Canonicall Bookes of the old Teſtament are 139. Chap. but diſtributing the 150. Pſalmes into 60. parts, thou ſhalt find but 841. which beeing added to 260. (the number of the Chap. in the new Teſtament) will amount to 1101. diuiding which by three into 365. (the number of the dayes of the yeere) there will remaine but ſixe, which thou mayeſt diſpoſe of as is preſcribed.

as for the [b] *Apocrypha*, being but penned by *mans spirit*; thou maiest reade them at thy pleasure: but beleeue them so farre as they agree with the Canonicall Scripture, which is indited by the *Holy Ghost*.

But it may be thou wilt say, that thy businesse wil not admit thee so much time, as to reade *euery Morning* a Chapter, &c. *O Man*, remember that thy *life* is but *short*, and that *all thy businesse* is but for the vse of this *short life: but saluation or damnation is euerlasting!* Rise vp therefore euery morning, by so *much time* the earlier: defraud thy *foggy flesh* of so much *sleepe*, but robbe not thy soule of her *foode*, nor God of his seruice: and serue the *Almighty* duely whilest thou hast time and *health*.

Hauing thus read thy Chapter, as thou art about to pray, remember, that *God is a God of*

[c] *holinesse*

[b] Hos viginti duos libros lege, cū Apocryphis verò nihil habeas negotii: has tantum studiosè meditare Scripturas, quas in Ecclesia confidēter legimus. Multo prudentiores ac & Religiosiores fuerunt Apostoli, & primi Episcopi veritatis duces, qui nobis eas tradiderunt. Tu igitur cum sis filius Ecclesiæ non transgrediaris illius terminos. Ac veteris Testamenti (vt dictum est) viginti duos meditare libros. Cyril. Hier. Catechis.

[c] *holineſſe*, whereof he warneth vs by repeating ſo often, [d] *Be ye Holy: for I am Holy.* And when he *deuoured* with a ſudden fire, [e] *Nadab* and *Abihu*, for offering vnto him incenſe, with [f] *ſtrange fire*, (like thoſe now a dayes who offer Prayers from hearts fraught with the fire of *luſt* and *malice*) the Lord would giue no other reaſon of his *Iudgements* but this, *I will be ſanctified in them that come neere mee.* As if hee ſhould haue ſaid; If I cannot be ſanctified by them who are my ſeruants, in ſeruing mee with that Holineſſe that they ſhould; I will bee ſanctified *in them*, by confounding them with my iuſt Iudgements, which their lewdneſſe doth deſerue. God therefore cannot abide any wilfull vncleanneſſe, or filthineſſe in them who ſerue him: inſomuch that hee commanded the Iſraelites, that when they were in *Campe*

[c] Exo. 20. 36
[d] Leu. 21. 44. & 19. 2. and 20. 7.
[e] 1 Pet. 2. 5.
[f] Leu. 10. 2.

Verſe 3.

against their Enemies, they ſhould digge a hole with a *paddle*, and couer their *excrements*: his reaſon is, *For the Lord thy God walketh in the middeſt of the Campe, to deliuer thee, and to giue thine enemies before thee: therefore thy Hoſt ſhall be holy, that hee ſee no filthy thing in thee, and turne away from thee.*

Deut.23. 13,14.

If he will haue men to be ſo holy in time of Warre in the Field: how much more holineſſe expecteth he at our hands, in time of peace, in our houſes? Therefore, ſaith *Zophar* in *Iob*: *If thou prepare thine heart, and ſtretch out thy hands towards God to pray: if iniquitie bee in thy hand, put it farre away, and let no wickedneſſe dwell in thy Tabernacles.* For as *Eſay* ſaith; *If there bee any vncleanneſſe in our hands* (that is, *any ſin whereof we haue not repented*) *though wee ſtretch out our hands vnto him,*

Iob 11.23, 24.

Ifa.2.15.

him, and make many prayers, the Lord will hide his eyes from vs, and will not heare our Prayers. Therefore before thou prayest, let God see that thy heart is sorrowfull for thy sinne: and that thy minde is *resolued* (thorow the assistance of his grace) to amend thy faults. And then hauing washed thy selfe, and adorned thy body with *apparell*, which beseemeth thy calling, and the Image of God, which thou beares, shut thy chamber doore, and kneele downe at thy bed side, or some other conuenient place: and in reuerent manner lifting vp thy heart, together with thy *hands* and *eyes*, as in the presence of God, who seeth the *inward intention of thy soule*; offer vp vnto God from the Altar of a contrite heart; thy prayer as a Morning sacrifice, through the Mediation of Christ, in these, or the like words.

A Prayer for the Morning.



MOst mighty & glorious God, full of incõprehensible Power & Maiesty, whose
2 Kin. 8. 27. glory the very *Heauen of Heauens* is not able to containe: look downe from heauen, vpon mee thine vnworthy seruant, who here prostrate my selfe at the
Psal. 132. 7. *footstoole* of thy *Throne of Grace.*
Heb. 4. 16. But looke vpon mee, O Father,
Dan. 9. 18. through *the merits and mediation of Iesus Christ, thy beloued*
Mat. 3. 17. *Sonne, in whom onely thou art well pleased.* For of my selfe I am not worthy to stand in thy pre-
Isa. 3. 5. sence, or to speake with mine
Psal. 51. 5. *vncleane lips*, to so holy a God as thou art. For thou knowest that in *sinne I was conceiued* and borne, and that I haue liued euer since in iniquity: so that I haue broken all thy Holy Com-

Commandements by sinfull *motions*, vncleane *thoughts*, euill *words*, and wicked *workes*: *omitting* many of those duties of Piety which thou requirest for thy seruice, and *committing* many of those vices, which thou (vnder the penaltie of thy displeasure) hast forbidden. Gen.6.5. Mat.25.19. and 12.34. Psa.140.1,2 Dan.9.10. Dan.9.11. Leuit.26. 14, &c.

[Here thou mayest confesse vnto God thy secret sins, which doe most burthen thy conscience: with the circumstances of the time, place, person, and manner, how it was committed, saying, *But more especially, O Lord, I doe here with griefe of heart confesse vnto thee, &c.*] Deu.17.26. Dan.9.11. Gal.3.10.

And for these my sinnes, O Lord, I stand here guilty of thy *Curse*, with all the miseries of this life, and euerlasting torments in *Hell fire*, when this wretched life is ended, if thou shouldest deale with me according to my deserts. Yea, Lord, I confesse, that it is thy *mercy* Esd.9.13.

which

Lam.3.22. *which indureth for euer, and thy compassion which neuer failes:* that is the cause that I haue not beene long agoe consumed. *But with thee, O Lord, there is mer-*
Psal.130.3. *cy, and plenteous redemption.* In the multitude therefore of thy *mercy, and confidence in Christs*
Psal.5.7. *merits,* I intreat thy diuine Ma-
Psal.135. iestie, that thou wouldest not *enter into Iudgement with thy*
Psal.140.2. *Seruant, neither bee extreme, to marke what I haue hitherto done amisse:* for if thou doest, then *no flesh can bee iustified in thy sight*; nor any liuing stand
Eze.36.25. in thy presence. But bee thou
1 Ioh.1.9. mercifull vnto mee, and *wash away all the vncleannesse of my sinne*, with the merits of that precious Blood, which *Iesus Christ* hath shed for mee. And
Gal.2.3. seeing that he hath borne the burthen of that Curse, which was due to my transgressions: O Lord, deliuer mee from my *sinnes*, and from all those *Iudge-*

ments

ments which hang ouer my head, as due vnto me for them: And ſeparate them *as far from thy preſence, as the Eaſt is from the Weſt*: bury them in the *buriall of Chriſt*; that they may neuer haue power to riſe vp againſt me, to ſhame me in this life, or to condemne me in the *World* which is to come. And I beſeech thee, O Lord, not onely to waſh away my ſinnes, with the blood of thine Immaculate *Lambe*; but alſo to purge my heart by thy holy Spirit, from the droſſe of my naturall corruption: that I may feele thy Spirit, more and more killing my ſinne in the *power* and *practice* thereof: ſo that I may with more freedome of *mind* and liberty of *will*, ſerue thee the *euerliuing God*, *in righteouſneſſe and holineſſe*, this day: And giue mee grace, that by the direction and aſſiſtance of the ſame thy holy Spirit, I may perſeuere, to be thy

Pſal. 103. 12

Col. 2. 12, 13
Eph. 2. 5, 6.

Ioh. 1. 29.
Pſa. 51. 7, 10.

Gal. 4. 24, 25.

Luk. 1. 74, 75.

thy *faithfull* and *vnfained* ſeruant vnto my liues end, that
Mat.24.13. when this *mortall life* is ended, I may be made a partaker of *immortalitie*, and euerlaſting happineſſe in thy Heauenly Kingdome. In the meane time, O Lord, whileſt it is thy bleſſed will and pleaſure, that I may continue to ſpend and end that *ſmall number* and remnant of dayes, which thou haſt appointed for me to liue in this *vale* of
Pſal.90.12. miſery: *Teach mee ſo to number my dayes, that I may apply my heart vnto wiſedome:* and as thou doeſt adde dayes vnto my life; ſo, good Lord; I beſeech thee adde *repentance and amendment* to my dayes; that as I grow in *yeeres*, ſo I may increaſe in *Grace* and fauour with thee, and all thy people. And to this end, giue vnto mee a ſupply of all thoſe graces, which thou knoweſt to be wanting in mee, and *neceſſary* for me, with an encreaſe

creaſe of all thoſe good gifts, wherewith thou haſt already endowed mee: ſo that I may be the better *enabled* to leade ſuch *a godly life and honeſt conuerſation*: as that thy name may thereby be glorified, others may take good example by mee, and my *ſoule* may more cheerefully feed on the peace of a good conſcience, and bee more repleniſhed with the ioy of the *Holy Ghoſt*. And here, O Lord, according to my bounden dutie, I giue thee moſt humble and heartie thanks for all thoſe bleſſings, which of thy goodneſſe thou haſt beſtowed vpon mee: And, namely, for that thou haſt of thy free loue, according to thine eternall *purpoſe elected mee, before the foundation of the World* was laid, vnto ſaluation in *Ieſus Chriſt*: for that thou haſt *created* mee after thine *owne Image*, and haſt begun to reſtore that in mee, which was loſt in our firſt pa-

Rom. 14. 17

Eph. 1. 4. Mat. 25. 24.

Gen. 9. 6. Eph. 4. 24. Col. 3. 10.

Parents: for that thou haſt effectually called me by the working of thy *Spirit*, in the *preaching* of thy Goſpell, and the receiuing of thy *Sacraments*, to the knowledge of thy ſauing grace, & obedience of thy bleſſed will: for that thou haſt bought and *redeemed* me with the blood of thine *onely begotten Sonne*, from the torment of *Hell*, and thrall of *Satan*: for that thou haſt, by *Faith in Chriſt*, *freely iuſtified* me, who am *by nature the childe of wrath*: for that thou haſt in good meaſure ſanctified mee by thy holy Spirit, and giueſt me ſo large a time to repent, together with the meanes of Repentance. I thanke thee likewiſe, good Lord, for my *life*, *health*, *wealth*, *foode*, *rayment*, *peace*, *proſperity and plenty*: and for that thou haſt preſerued me this night, from all perils and dangers of *Body* and *Soule*, and haſt brought mee ſafe to the be-

beginning of this day. And as thou hast now wakened my *body* from *sleepe*: so I beseech thee, waken *my soule from sinne*, and carnall securitie: and as thou hast caused the Light of the *day to shine* in my bodily eyes: so, good Lord, cause the light of thy *Word* and *Holy Spirit*, to *illuminate my heart*: and give mee grace, as one of thy *children of Light*, to walke in all holy obedience before thy face this day: and that I may *endeavour to keepe faith and a cleere conscience towards thee, and toward all men*, in all my thoughts, words, and dealings. And so, good Lord, blesse all my *studies* and *actions*, which I shall take in hand this day, as that they may tend to thy *glory*, the good of others, and the comfort of mine owne soule and conscience in that day, when I shall make my finall *Accounts* vnto thee for them. Oh my God, keepe thy *seruant*,

Eph. 5. 13.

Luke 16.8. Phil. 2.15. Act. 24.16.

ſeruant, that I doe no euill vnto any man this day: and let it be thy bleſſed Will, not to ſuffer the *Diuell*, nor his wicked *angels*, nor any of his euill members, or my malicious enemies, to haue any power to doe mee any hurt or violence. But let the eye of thy holy prouidence watch ouer me, *for good, and not for euill*: and command thy *holy Angels to pitch their Tents round about mee*, for my defence and ſafety, in my going out and comming in, as thou *haſt promiſed* they ſhould doe about them that feare thy name. For *into thy hands, O Father, I doe here commend my ſoule*, and body, my actions, and all that euer I haue, to be guided, defended, and protected by thee: being aſſured, that whatſoeuer thou takeſt into thy cuſtody, cannot periſh, nor ſuffer any hurt or harme. And if at any time this day, I ſhall through *frailtie, for-*

Zach. 3. 2.

Pſal. 3. 7.

Pſal. 91. 11.
Phil. 31. 5.
Luke 23. 46.

get

get thee; yet Lord, I beseech thee, doe thou in mercy *remember mee.* And I pray not vnto thee, *O Father*, for my selfe alone, but I beseech thee also bee mercifull vnto thy whole Church and chosen people, whersoeuer they liue vpon the face of the earth. Defend them from the rage and tyranny of the *Diuell*, the *World*, and *Antichrist*. Giue thy Gospell a free and a ioyfull passage thorow the *World*, for the conuersion of those, who belong to thine *Election* and *Kingdome*. Neh.13.31.

Blesse the *Churches* and *Kingdomes* (wherein wee liue) with the continuance of *Peace*, *Iustice*, and *true Religion*. Defend the KINGS MAIESTIE from all his enemies, and grant him a long life, in *health*, and all happinesse, to raigne ouer vs. Blesse the *Prince* PALATINE of *Rhine*, and the gracious LADY ELIZABETH, his Pſ.15.18,19 Isa.39.8. Pſa.72.15. 1 Tim.2.2. Heſt.6.10.

his Wife. Encreaſe in them all *Heroicall gifts*, and *Spirituall graces*, which may make them fit for thoſe places, for which thou haſt ordained them. Direct all the *Nobilitie*, *Biſhops*, *Miniſters*, and *Magiſtrates* of this Church and Commonwealth, to gouerne the *Commons in true Religion, Iuſtice, Obedience, and tranquillity*. Bee mercifull vnto all the Brethren which feare thee, and call vpon thy name. And comfort as many among them as are ſicke and comfortleſſe in body, or in minde: eſpecially, bee fauourable to all ſuch as ſuffer any trouble or perſecution for the teſtimony of thy truth, and holy *Goſpell*: And giue them a gracious deliuerance out of all their troubles, which way it ſhall ſeeme beſt to thy *wiſedome*: for the glorie of thy *Name*, the further enlarging of the Truth, and the more ample increaſe of

1 Tim. 2. 2.

Iam. 5. 15.

Heb. 1. 13. 1 Cor. 10. 13

2 Tim. 2. 9. 2 Cor. 1. 5, &c.

of their owne comfort and consolation. Haſten thy comming, O bleſſed *Sauiour*, and end theſe *ſinfull* dayes. And giue me grace, that like a *wiſe Virgin*, I may bee prepared with *Oyle* in my Lampe, to meete thee the ſweete *Bride-groome* of my Soule, at thy comming: whether it be by the day of death, or of *Iudgement*: And then, Lord Ieſus, come when thou wilt: *euen Lord Ieſus, come quickely.* Theſe, and all other Graces, which thou knoweſt needfull and neceſſary for mee, this day and euermore, I humbly begge and craue at thy hands, O Father: giuing thee thy glorie, in that forme of Prayer which CHRIST himſelfe hath taught me to ſay vnto thee.

Mar. 25. 12, &c.

Apo. 22. 20.

Our Father which art in Heauen, Hallowed bee thy Name, &c.

Medi-

Meditations to stirre vs vp to Morning Prayer.

IF when thou art about to pray, Satan shall suggest that thy prayers are too long, and that therefore it were better either to *omit* praiers, or else to cut them shorter: meditate that prayer is thy *spirituall sacrifice, wherewith God is well pleased*; And therefore it is so displeasing to the *Diuell*, and so irksome to thy *flesh*. Bend therefore thy *Affections* (will they nill they) to so holy an exercise: assuring thy selfe, that it doth by so much the more please God, by how much the more it is vnpleasing to thy *flesh*.

Heb. 13. 15, 16.

2. Forget not how the *holy Ghost* puts it downe as a speciall *note* of reprobates: *They call not vpon the Lord: They call not vpon* GOD. And when *Eliphaz* supposed that *Iob* had cast

Psal. 14. 4. Psal. 53. 4.

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of the feare of God, and that *God had cast* Iob *out of his fauour*; he chargeth him, that he *restrained prayer before God*: making that a sure note of the one, and a sufficient cause of the other. On the other side, that God hath promised, that *whosoeuer shall call on his name, shall be saued*. It is certaine, that he who maketh no conscience of the dutie of praier, hath no *grace* of the holy *Spirit* in him. For the Spirit of *grace* and of *prayer*, are one: and therfore *grace* and *praier* goe together. But he that can from a *penitent* heart (morning and euening) pray vnto God, it is sure, that he hath his *measure* of *grace* in this world, and hee shall haue his *portion* of *glory* in the life which is to come.

Iob 15.14.

Rom.10.13.

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3. Remember, that as loathing of meat, and painefulnesse or speaking, are two symptoms of a sicke bodie: so irkesomenesse of praying, when thou talkest

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keſt with God, and careleſneſſe in hearing, when God by his *Word* ſpeaks vnto thee: are two *ſure ſignes* of a ſicke ſoule.

4. Call to minde the *zealous deuotion* of the Chriſtians in the *Primitiue Church*: who ſpent many whole nights and vigils in watching and praying for the forgiuenes of their ſins, and that they might bee found ready at the comming of *Chriſt*. And how that *Dauid* was not content *to pray at Morning, at Euening, and at Noone:* but hee would alſo *riſe vp at Mid-night, to pray vnto God.* And if Chriſt did chide his Diſciples, becauſe they would not watch with him one houre in praying; what chiding doeſt thou deſerue, who thinkeſt it too long to continue in Prayer but one quarter of an houre? If thou haſt ſpent diuers houres in ſeeing a vaine Maske, or a Play; yea, whole dayes and nights

Pſ.55.16,17
Pſa.115.67.
Mat.26.40.

nights in *carding* and *dicing*, to pleaſe thy *fleſh*; bee aſhamed to thinke a Prayer of a quarter of an houre long, to bee too long an exerciſe for the ſeruice of God.

5. Conſider, that if the *Papiſts* in their blind ſuperſtition, doe in an vnknowne, and therefore [a] *vnedifying* Tongue, (fit onely for the children of [b] *myſticall Babylon*) *mutter* ouer vpon their [c] *Beades*, euery morning and euening, ſo many ſcores of *Aue-Maries*, *Pater-Noſters*, and Idolatrous Prayers: how ſhall they, in their ſuperſtitious deuotion, riſe vp in Iudgement againſt thee, profeſſing thy ſelfe to bee a true Worſhipper of Chriſt? If that thou thinkeſt theſe Prayers to bee too long a taske, being ſhorter for quantitie then theirs, but farre more profitable for qualitie, tending onely to Gods glory, and thy good; and ſo compiled of

[a] 1 Cor. 14. 15. and 16. 26, 37.
[b] Gen. 11. 7, 9. Apoc. 17. 5.
[c] A ſuperſtition *Qui filo inſertis numera ſua murmura baccis.* Man. Alphonſ. li. 4.

Scripture phraſe, as that thou mayſt ſpeake to God as well in his owne *holy words*, as in thine owne *native language*. Bee aſhamed, that *Papiſts* in their *ſuperſtitious* worſhipping of *creatures*, ſhould ſhew themſelues more deuout than thou, in the *ſiuere* worſhipping of the true and [d] *onely God*: and indeede, a prayer in priuate deuotion, ſhould bee *one* [e] *continuall ſpeech*, rather than *many broken fragments*.

[d] Ioh. 17. 3.

[e] *Vox continuata, non conciſa, & rupta, vt battalogia vitetur*, Perkin. *de vnic. ration. conci. ca.* 10.

6. Laſtly, when ſuch *thoughts* come into thy Head, either to keepe thee from Prayer, or to *diſtract* thee in *praying*: remember, that thoſe are the *Fowles* which the *enill One* ſends to deuoure the good *Seede*: and the *carkaſſes* of thy ſpirituall Sacrifices; but endeauour, with *Abraham, to driue them away*. Yet notwithſtanding, if thou perceiueſt at ſome times, that thy ſpirits are dull, and thy mind not

Mat. 13. 4, 19 Gen. 15. 11.

apt

apt for *Prayer*, and *holy* deuotion: striue not *too much* for that time; but humbling thy selfe at the sense of thy infirmitie and dulnesse, knowing that God accepteth the *willing mind* (though it bee oppressed with the *heauinesse of the flesh*) endeauour the *next* time, to *recompenc* this dulnesse, by *redoubling* thy zeale, and for the time *present*, commend thy soule to God in this, or the like short Praier. Mat. 26. 41. 1 Cor. 8. 12.

Another short Morning Prayer.

O Most gracious *God*, and merciful *Father*, I thine vnworthy *seruant*, doe here acknowledge, that as I haue beene *borne in sinne*, so I haue *liued in iniquitie*, and broken *euery one* of thy Commandements, in thought, word, and deede; following the desires of mine

owne will, and *lusts* of my flesh, not caring to bee gouerned by thy Holy *Word* and *Spirit:* and therefore I haue iustly deserued all shame and miserie in this life, and euerlasting *condemnation* in *Hell-fire*, if thou shouldest but deale with mee, according to thy Iustice, and my desert. Wherefore, O Heauenly Father, I beseech thee, (for thy Son Iesus Christ his sake, and for the merits of that bitter death and bloody passion, which I beleeue that hee hath suffered for me) that thou wouldest pardon and forgiue vnto me all my sins, and deliuer me from the shame and vengeance, which is due vnto mee for them. And send thy Holy *Spirit* into my heart, which may assure me, that thou art my *Father*, and that I am thy *child*, and that thou loueſt mee with an vnchangeable loue: and let the same thy good Spirit leade me

me in thy *truth*, and *crucifie* in me more and more, all worldly and carnall *lusts*, that my sinne may more and more *dye* in mee: and that I may serue thee in *vnfained* righteousnesse and holinesse this day, and all the daies of my life: that when this mortall life is ended, I may (through thy mercy in *Christ*) bee made a partaker of euerlasting glory in thy heauenly Kingdome. And here, O Lord, from the bottome of my heart, I thanke thee for all thy *blessings* which thou hast bestowed vpon my soule and body: for *electing* me in thy *loue*, *redeeming* mee by thy *Sonne*, *sanctifying* mee by thy *Spirit*, and *preseruing* me from my *youth* vp, vntill this *present* day and houre, by thy most gracious *prouidence*.

I thanke thee most specially, for that thou hast defended mee this *Night*, from all perils and dangers, and hast brought

me safe to the *beginning* of this day. And now (good Lord) I beseech thee, keepe me this day from all euill, that may hurt me, and from falling to any grosse *sinne* that should offend thee: Set thy feare before mine eies, and let thy Spirit so rule my heart, that all that I shall *thinke*, *doe*, or *speake* this day, may tend to thy *glory*, the *good* of others, and the peace of mine owne Conscience. And to this end I commend my selfe, and all my waies & actions, together with all that doe belong vnto me, vnto thy gracious *direction* and *protection*; praying thee to keepe both them and mee from all euill, and to giue a blessing to all our honest *labours* and *endeauours*. Defend thy whole *Church* from the tyrannie of the world, and of Antichrist: Preserue our gracious King from all conspiracies and treasons: grant him a long and prosperous Raigne

ouer

ouer vs. Bleſſe the Prince PALATINE of RHINE, and the vertuous LADY ELIZABETH: endewe them with thy grace, and defend them from all Euill. Bleſſe all our *Miniſters* and *Magiſtrates* with thoſe graces and gifts, which thou knoweſt *neceſſarie* for their places. Be fauourable to all that feare thee, and tremble at thy iudgements: comfort all thoſe that are *ſicke* and *comfortleſſe*. Lord, keepe me in a continuall readineſſe, by *Faith* and *Repentance*, for my laſt end: that whether I liue or die, I may bee found thine owne, to thine eternall glory, and mine euerlaſting ſaluation, through *Ieſus Chriſt* my onely Sauiour. In whoſe bleſſed name I begge theſe mercies at thy hands, and giue vnto thee thy *praiſe*, and *glory*, in that Praier, which hee hath *ſanctified* with his *owne* lips, ſaying, *Our Father*

which art in heauen, &c.

Further Meditations to stirre vs vp to Prayer in the Morning.

THinke not any *businesse*, or *haste* (though neuer so great) a sufficient *excuse* to omit *Prayer* in the Morning, but meditate:

1. That the greater thy businesse is, by so much the *more* need thou hast to pray for *Gods good speede* and *blessing* thereon: seeing it is certaine, that *nothing can prosper without his blessing.*

2. That many a man, when he thought himselfe *surest*, hath beene soonest crossed; so mayest thou.

Quem dies vidit veniens superbũ, Hunc dies vidit fugiens iacentẽ, Senec.

3. That many a man hath gone *out* of his doore, and neuer came *in* againe. Many a man who rose well and liuely in the morning, hath beene seene a dead

dead man ere night. So may it befall thee. And if thou bee so carefull (before thou goest abroad) to drinke, to fence thy *body* from ill *ayers*; how much more carefull shouldest thou be to *pray*, to preserue thy *soule* from euill *temptations*?

Nescis quid vesper serus vehat. Varro.

4. That the time spent in prayer, *neuer* hindereth, but *furthereth* and *prospereth* a mans iourney and businesse.

5. That in going abroad into the *World*, thou goest into a *Forrest*, full of vnknowne dangers: where thou shalt meete many *bryers* to teare thy *good name*: many *snares* to trap thy *life*, and many *Hunters* to deuoure thy soule. It is a field of pleasant *grasse*, but full of poysonous *Serpents*. Aduenture not therefore to goe *naked* among these *bryers*, till thou hast prayed Christ to *cloathe* thee with his righteousnesse: nor to passe thorow these *snares* and *ambushments*,

ments, till thou haſt praied for Gods *prouidence* to be thy *guide*; not to walke *bare-foot* thorow this *ſnakie* field; till, hauing *thy feete ſhod with the preparation of the Goſpell of Peace*, thou haſt prayed to haue *ſtill* the *brazen Serpent* in the *eye* of thy *faith*: that ſo if thou cómeſt not home *Holier*; thou mayeſt be ſure not to returne worſer, then when thou wenteſt out of doore.

Therefore, though thy haſte bee neuer ſo much, or thy buſineſſe neuer ſo great; yet goe not about it, nor out of thy doores, till thou haſt at leaſt vſed this or the like ſhort Prayer.

A brieſe Prayer for the Morning.

O Mercifull Father, for *Ieſus Chriſt* his ſake, I beſeech thee, forgiue me al my *knowne* & *ſecret* ſins, which in thought, word,

word, or deede, I haue committed against thy Diuine Maiestie: And deliuer mee from all those *Iudgements* which are due vnto me for them; and *sanctifie* my heart with thy Holy *Spirit*, that I may hence-forth leade a more *godly* and *religious* life. And here (O Lord) I praise thy holy Name, for that thou hast refreshed mee this night with moderate sleepe and rest. I beseech thee likewise, defend me this day from all perils and dangers of body and soule. And to this end, I commend my selfe, and *all* my *actions*, vnto thy blessed protection and gouernment: beseeching thee, that whether I liue or die, I may liue and die to thy glory, and the saluation of my poore soule, which thou hast bought with thy precious blood. Blesse mee therefore, O Lord, in my *going* out, and *comming* in: and grant that whatsoeuer I shall *thinke*, *speake*,

speake, or *take in hand* this day, may tend to the *glory* of thy Name, the good of others, and the *comfort* of mine owne conscience, when I shall come to make before thee my last Accounts. Grant this, O heauenly Father, for Iesus Christ thy Sonnes sake: in whose blessed Name I giue thee thy *glory*, and beg at thy hands all other *graces*, which thou seest to bee needfull for me this day and euer, in that prayer which *Christ* himselfe hath taught me, saying:

Our Father which art in heauen, &c.

Meditations, directing a Christian how he may walke, all the day with God like Enoch.

HAuing thus *begun*, *keepe all the day after*, as diligent a *watch* as thou canst, ouer all

all thy *thoughts*, *words* and *actions*, which thou mayest easily doe, by craving the assistance of *Gods holy Spirit*, and obseruing these few rules. Rom.8.26. Phil.2.3. Prou.27.2.

First, for thy thoughts.

1. BE carefull to suppresse euery sin in the [a] *first motion*. Dash [b] *Babylons* children (whilest they are *young*) against the stones. Tread (betimes) the [c] *Cockatrice* egge, least it breake out into a *Serpent*. Let sinne be to thy heart a *stranger*, not a home-dweller. Take heede of falling oft into the same sinne, least the *custome of sinning* [d] *take away the conscience of sinne*, and then shalt thou waxe so *impudently wicked*, that thou wilt neither *feare God*, nor *reuerence Man*.

[a] Eph.4.23. Mar.5.18,19
[b] Psa.137.9.
[c] Isa.59.3. 1 Sam.14.4.
[d] *Qui conscientiæ curam abiciunt, nec homines reuerentur, nec Deum.*

2. Suffer not thy minde to feed it selfe vpon any imagination, which is either *impossible* for

Prou 6.14. Zac.8.17.

for thee to doe, or *vnprofitable*, if it be done; but rather thinke of the worlds *vanitie*, to contemne it; of *death*, to expect it; of *Iudgement*, to auoide it; of *Hell*, to escape it; and of *Heauen* to desire it.

3. Desire not to fulfill thy minde in all things: but learne to deny thy selfe those desires (though neuer so pleasing to thy nature) which beeing attained, will draw either *scandall* on thy Religion, or hatred to thy Person. Consider in euery thing the end, before thou attempt the Action.

4. Labour daily more and more to see thine owne *misery*, through *vnbeleefe*, *selfe-loue*, and *wilfull breaches* of Gods Law, and the *necessitie* of Gods *mercy*, through the merits of Christs passion, to be such: that if thou wert demanded, *What is the vilest creature vpon earth?* thy Conscience may answer; *Mine*

owne

owne selfe, *by reason of my great sinnes:* And that if on the other side thou wert asked, *What thou esteemest to bee the most precious thing in the World?* Thy heart might answer, *One droppe of Christs blood, to wash away my sinnes.* And as thou tendereſt the saluation of thy soule, liue not in any *wilfull filthinesse.* For true faith, and the *purpose of sinning,* can neuer stand together.

5. Approoue thy selfe to be a *true* seruant of *Christ,* not onely in thy generall calling, as in the frequent vse of the Word, and Sacraments: but also in thy particular, in making conscience to eschew euerie *knowne sinne,* and to obey God in euerie one of his Commandements: like *Iosias,* who *turned to God with all his heart, according to all the Law of* Moses: And *Zachary and* Elizabeth, *who walked in all the Commandements of God without reproofe.* But if at any time, through

2Reg.12.25
Luke 1.16.

through frailty, thou slippest into any sinne, lye not in it, but speedily rise out of it by vnfained repentance; praying for pardon, till thy conscience be pacified, thy *hatred of sinne* increased, and thy *proofe of amendment* confirmed.

6. Beware of affecting *popularity* by adulation: the end neuer prooues good. And though attained by due desert; yet manage it wisely, lest it proove more dangerous then contempt. For, States desire but to *keepe* downe whom they *contemne* for their vnworthinesse: but to *cut off*, whom they enuy for their greatnesse. Hee therefore is truely prudent (who considering the promises) neither *affecteth*, nor *neglecteth* popularity. But in any wise take heed of harbouring [i] a *discontented minde*, for it may worke thee more woe, then thou art aware of. It is a *speciall* mercy, in the mul-

[i] *Socrates in forum egressus, Quam multis ego (inquit) non egeo? Non est ergo pauper qui caret, sed qui eget.*

multitude of so *many blessings*, as thou doest enioy, to haue *some crosses*. God giues thee *many blessings*, lest through want (being his childe) thou shouldest *despaire*: and he sends thee *some crosses*, lest by too much prosperity (playing the foole) thou shouldest presume. Many who haue mounted to great *dignities*, would haue contented themselues with [a] *meaner*: had they knowne their [b] *great dangers*: And therefore *Competencie* rather then *Eminencie*. And in all *thy will*, haue euer an eye to *Gods will*, lest thy *selfe-action* turnes to thine owne *destruction*. Happy the man, who in his short life is least knowne of the world, so that hee doth truely know God, and himselfe! Whatsoeuer *crosse* therefore thou hast to *discontent* thee; remember, that it is lesse then thy *sinnes* haue *deserued*. Count therefore Christ thy chiefest *ioy*, and

[a] *Dimidium plus toto*, Hesiod.

[b] *Feriunt summos fulmina montes* Hor. *Tangit magnos tristia fata deos* Ouid. *Aude sinere. Qui notus nimis omnibus, ignotus moritur sibi*, Senec.

and sinne, thy greatest griefe estimate no *want*, to the *want* of *Grace*; nor any *losse*, to the *losse* of Gods *favour*: and then the discontentment for *outward meanes*, shall the lesse perplex thine *inward* minde. And as oft as Satan shall offer any motion of discontentment to thy mind, remember Saint *Pauls* admonition; *Wee brought nothing into this World, and it is certaine, that wee can carry nothing out. And having foode and rayment, let vs bee therewith content: But they that will bee rich, fall into tentation, and a snare, and into many fooliſh and hurtfull luſts, which drowne men in deſtruction, and perdition.* Pray therefore with wiſe *Agur*: *O Lord, giue mee neither pouertie nor riches, feede mee with foode conuenient for me, leſt I bee too full, and deny thee, and ſay, Who is the Lord? or leſt I bee poore, and ſteale, and take the Name of my*

1 Tim. 6. 7, 8, 9.

Inſaniæ damnandi ſunt, quitam multa tam anxiè congerunt, quum ſit tam paucis opus, Viues.

Pro. 30. 8, 9.

Viuitur exiguo melius. Claud.

my God in vaine.

7. Bestow no more thought vpon *Worldly things*, than thou needs must, for the discharge of thy place and the maintenance of thine estate: but still let thy care bee greater for [a] *Heauenly* than earthly things: & be more grieued for a [b] *dishonour* done to God, than for an *iniury* offered to thy selfe: But if any priuate iniurie bee offered vnto thee, beare it, as a Christian, with *patience*. Neuer was an innocent man wronged, but if *patiently* he bare his *crosse*, hee [c] *ouercame* in the end. But thy good name in the meane while is wounded: beare that also with patience: For he that at the last day will giue thy *body* a resurrection, wil as sure in his good time, grant a resurrection to thy *good name*. If impatiently thou fretteſt and vexeſt at thy wrongs, the hurt which thou doeſt thy selfe, is more then that which thine *ene-*

1 Tim. 6. 8, 9
Gen. 18. 10.

[a] Col. 3. 1, 2.
Phil. 3. 20.
[b] Ioth. 7. 9.
Psa. 139. 21, &c.

[c] *Nobile vincendi genus est patientia: vincit qui patitur; si vis vincere, disce pati. Optima iniuriæ vltio est obliuio, efficit enim vt animum curet; nec magis ledit, quàm si facta non esset.*

my

mie can doe vnto thee. Neither canst thou more reioyce him, than to heare, that it thorowly vexeth thee. But if thou canst shew *Patience* on earth, GOD will shew himselfe iust from Heauen. Pray for him; for if thou bee a good man thy selfe, thou canst not but reioyce, if thou shouldest see thy worst enemy to become a good man too. But if he still *continueth* in his *malice*, and *increaseth* in his mischiefe, giue thou thy selfe vnto Prayer; committing thy selfe, and commending thy *cause vnto the righteous Iudge* of Heauen and Earth; saying with *Ieremie*; *Lord of Hosts, that iudgest righteously, and tryest the reines and the heart: vengeance is thine, and vnto thee haue I opened my cause.* In the meane while, *waite* (with *Dauid*) on the *Lord: Bee of good courage, and hee shall comfort thine heart.*

Ier. 11. 20.

Ne verbis quid scis ostentes; sed rebus te ostende scire.

8. The more *others commend* thee

thee for an excellent act, bee thou the more humble in thine owne thoughts. Affect not the vaine praises of men; the blessed Virgin was troubled when shee was truely praised of an Angel. They shall be praised of Angels in heauen, who haue eschewed the praises of men on earth. Neither needest thou praise thy selfe; deale but vprightly, [b] others will doe that for thee. Bee not thou curious to know other mens doings, but rather be carefull that no man know any ill dealings by thee.

[b] Psa.69.18.

9. Esteeme no sinne *little*, for the *Curse* of God is due to the least: and the least would haue damned thee, had not the Sonne of God dyed for thee. Bewaile therefore the misery of thine owne estate: and as occasion is ministred, [c] *mourne* for the iniquity of the *time*, pray to God to amend it, and bee not thou one of them that make it *worse*.

[c] Ezec.9.4. Psa.69.9, 10 Marke 3.5.

10. Lastly,

10. Lastly, thinke often of the [d] *shortnesse* of thy life, and *certainty of death*; and wish rather a *good life*, then a *long*. For as one day of *Mans* life is to bee preferred before the *longest* age of a *Stagge*, or *Rauen*: so one day spent religiously, is to be higher valued, then a-mans [e] *whole life*, that is consumed in prophanenesse.

Cast ouer therefore once euerie day the number of thy daies, by substracting those that are past (as being vanished like yester-nights dreame) contracting them that are to come, (sith the *one halfe* must bee slept out, the rest made vncomfortable, by the *troubles* of the *World*, thine owne sickenesse, and the *death* of friends) counting [f] onely the present day thine; which spend, as if thou wert to spend *no more*.

Se-

[d] *Heu fugiunt fiens non remorante dies.* Psa. 90. 9, 19, 15. *Non quam diu, sed quam bene.*

[e] *Fuit, non vixit,* Sen. *Non refert quãta sit vitæ diuturnitas, sed qualis sit administratio.* Viues. *Tota vita dies vnus, vt mirum sit homines non exsatiari iysdem toties redeuntibus.*

[f] *Non potest præsentem diem rectè viuere is, qui se non eam, quasi vltimam victurum esse cogitat.*

Secondly, for thy words.

1. REmember, that thou must answere for euery *idle word*: that in [c] *multiloquie* the wisest man shall ouer-shoot himselfe. Auoid therefore all *tedious and idle* talke, whereof seldome ariseth *comfort*, many times *repentance*: especially beware of *rash* answeres, when the tongue *out-runs* the mind. The word was *thine* whilest thou keptst *it in*: it is [*] *anothers* as soone as it is *out*. O the shame, when a mans owne tongue shal be produced a witnesse, to the confusion of his owne face!

Let then thy words bee *few*, but *aduised*: *fore-thinke* whether that which thou art to speake, be *fit* to be spoken: affirme no more, than what thou knowest to be *true*; and be rather [d] *silent*, than speake to an *ill*, or to *no* purpose.

[b] Mat. 12. 3
[c] Prou. 17. and 10. 19.

Dixisse sæpe pœnituit, tacuisse vero nunquam.

[*] *Nescit vox missa reverti. Quam periculosum illud Linguæ quo vadis?*

Nescit prudenda loqui, qui profutura prius suo tradidit examini. Cassiod. lib. 10. Epist. 4.
[d] Isam. 1. 19. *Confidentia est tacere quando loqui lingua.*

2. Let thy *heart* and *tongue* euer goe together in *honesty* and *truth*: hate [d] dissembling and lying in *another*, detest it in thy *selfe*, or God will detest *thee* for it: for *hee hateth a lyer, and his Father the Deuill alike.* And if once thou bee discouered to make no *conscience of lying*, no man will beleeue thee when thou speakest a *truth*; but if thou louest truth, more credit will be giuen to thy word, than to a lyers *oath.* Great is the possession which *Satan* hath in those, who are so accustomed to lying, that they will lie, though they get nothing by it *themselues*, nor are not compelled vnto it by *others.* Let not thine *anger* remaine, when thou seest the *cause* removed: and euer distinguish twixt him that offendeth of [f] *infirmity* (or against his *will*) and him who offendeth [g] *maliciously*, *and of set purpose*: let the one haue *the*,

[d] 1. Pet. 2. 1. Psal. 5. 2.

Si mendacem, non honestum, non modestum, non grauem dixeris, etiam affirmanti verissima Arist.

Odi tanquam animi vitium.

[f] Prou. 6. 30. Act. 3. 17. 1. Tim. 1. 13

[g] Psal. 59. 5. Psal. 10. 1. 7.

the

the other *iustice*.

3. Keepe thy *speech* as cleane from all *obscenitie*, as thou wouldest thy *meate* from poyson: and let thy talke be [h] *gracious*, that hee that heares thee, may grow better by thee: and bee euer more earnest when thou speakest of *Religion*, than when thou talkest of *worldly matters*.

If thou *perceiuest* that thou hast *erred*, *perseuere* not in thine *errour*: reioyce to finde the truth, and *magnifie* it. Studie therefore three things especially: to *vnderstand well*, to say *well*, and to *doe well*.

And when thou meetest with *Gods children*, bee sure to make some holy aduantage by them: learne of them, *all* the good that thou *canst*, and communicate with them, *all* the good things that thou *knowest*. The more *good* thou teachest *others*, the more will God still [k] minister vnto *thee*. For, as the

h Eph. 4. 29. Psal. 1. 2. Prou. 31. 36. *Pij est, alios reddere pios.*

Psal. 139. 21. Psal. 69. 9 *Si verum audias, statim silentio protinus reuocare, illique tanquam diuino rei assurgito.*

k Mark 4. 24, 25

gifts of men, by much vsing, doe *perish* and *decrease*: so the *gifts of God*, by much vsing, doe the more *grow* and *encrease*; like the l *widowes* pitcher of oyle, which the more it powred to fill *other vessells*, the more it was still replenished in it selfe.

l 2. King 4.2.

4. Beware that you beleeue not all that is *told* you, and that you tel not m all that you *heare*: for if you do, you shall not long enioy true friends, nor euer want great *troubles*. Therefore in acculations, bee first *assured* of the truth, then censure. And as thou tendrest the reputation of an *honest* heart, neuer let *malice in hatred*, make thee to *reueale*, that which loue in *friendship*, bound thee a long time to conceale. But for feare of such after-claps, obserue two things.

m Eccle. 3.7 Luke 2.19.

Arcanum is bi creditum fidelius custodi quando-postiam pecuniam.

First, though thou hast *many acquaintance*; yet make not any thy *familiar friend*, but hee that

that *truely* * *feares God*: such a one thou neuer needest to feare: For though you should in *some particulars* fall out, yet Christian *loue*, the *maine ground* of your friendship, will neuer fall away, and the *feare of God* will neuer suffer him to doe thee any villany.

Vera amicitia tantummodo est inter bonos. Mali nec inter se amici sunt, nec cum bonis.

Secondly, doe nothing in the sight of a *ciuill friend*, for which thou canst not be *safe*, vnlesse it bee concealed: nor any thing, for which (if *iust* cause be offered) thou needest feare him, if he proues thine *vniust* enemy. If thou hast done any thing amisse, aske God forgiuenesse, and perswade thy selfe, rather than *thy friend*, to keepe thine owne counsell. For be assured, that what friendship soeuer is grounded vpon any other *cause* than true Religion; if euer that *cause faile*, the friendship *falleth* off: And the rather; because that as God breedes

Ciuilem amicum sic habeas, vt putes posse inimicum fieri.

Quod tacere vis, prior ipse tace as.

Bellum non est hominum sed (quod verbum sonat) belluarum & vitijs non hominibus gerendum.

among men, *Truth*, *Peace*, and *Amitie*, that wee should liue to loe one another good: so the *Deuill* daily soweth falshood, *discord*, and enmitie, to cause (if hee can) the dearest friends to deuoure one another.

Ephes. 5.4. Psal. 15.3.

5. Make not a ieſt of another mans infirmitie; remember thine owne. Abhorre the frothy *wit* of a filthy *nature*, whose *braines* hauing once conceiued an odde scoffe, his mind trauels (as a woman with child) till he be deliuered of it. Yea hee had rather lose his *best friend*, than his *worst ieſt*. But if thou be disposed to be *merrie*, haue a speciall care to *three* things:

Irridere pium non sit impium immane: hominem, inhumanum.

Nemo videtur sibi tam vilis, vt irrideri mereatur

First, that thy mirth bee not against *Religion*.

Phil. 4.4.

Secondly, that it bee not against *Charitie*.

Thirdly, that it bee not against *Chastitie*: and then be as *merrie* as thou *canst*, *onely* in the *Lord*.

6. Re-

6. Reioyce not at the fall of thine *Enemie*, for thou knowest not what shall bee the manner of thine *owne end*. But be more *glad to see the *worst mans amendment*, than his *punishment*. Hate no man, for feare lest *Christ* loues him: who will not take it well, that thou shouldest *hate whom he loueth*. *Christ loued* thee, when thou wast *his Enemie*: by the merits therefore of his bloud, he requireth thee, for his sake to loue *thine Enemie*. Denie him (being a Christian) if thou dare'st. He asketh but forgiuenes for forgiuenes: The forgiuenes of an *hundred pence*, for the forgiuenes of *ten thousand Talents*: The *threescore* hundred thousand Crownes, for ten Crownes: Pettie forgiueneſſe of Man, for the infinite forgiueneſſe of Almightie God. Though thou thinkest thine Enemie vnworthy to bee forgiuen: yet Christ is wor-

Prou. 24.17.

*Valentianus Imp. *Cum ſupplicio mortis aliquis afficiendus eſſet, atebat ſe malle ad vitam reuocare. Crud-lis animi eſt alienis malis gaudere & non miſereri communem naturam.* Rom. 5.8, 10. Ephes. 2.4.

Mat. 18.24. 25

thy to bee obeyed.

7. When the glory of God, or good of thy neighbour doth require it; speake the truth, and feare not the face of Man. The frowne of a Prince may sometimes bee the fauour of God. Neither shall flatterie still hold in credit, nor truth alway continue in disgrace.

8. Euer thinke him a true friend, who tells thee secretly & plainly of thy faults. He that seeth thee offend, and tells thee not of thy fault; either flatters thee for fauor, or dares not displease thee for feare. Miserable is his case, who when he needs, hath none to admonish him. Reprehension, bee it iust, bee it vniust; come it from the mouth of a friend, or of a foe; it neuer doth a wise man harme. For if it bee true, thou hast a warning to amend: if it bee false, thou hast a caueat what to auoide. So euery way it makes a wise man

Psal. 1. 19. *Nec mendacij vilitas est diuturna, nec veritati iudam. nam. dat. nocet.*

Reprehensio semper vel meliores vel cautiores nos reddit,

man better, or warier. But if thou canſt not endure to be reprehended; doe then nothing worthy of reprehenſion.

Si reprehendi fers agre reprehendenda ne fecerus.

9. Speake not of *God*, but with *feare* and reuerence, and as in his *ſight* and hearing. For ſeeing wee are not worthy to vſe his holy Name in our *mouthes*: much leſſe ought we to *abuſe* it vainely in our *talke*. But *ordinarily* to vſe it in *vaine*, *raſh*, or *falſe* oathes, is an vndoubted ſigne of a ſoule, that neuer *truely* feared God. Pray therefore with *Dauid*, when thou art to ſpeake in any matter that may moue offion: *Set a watch, O Lord, before my mouth, and keepe the doore of my lips.*

Leuit. 19. 22. Deut. 28. 58. Rom. 9. 5. Eccleſ. 5 15. Pſal. 19. 22. *Qui facile in ſeriis iurat, in iocis iurabit: qui in iocis & in vendacio,* Viues. Pſal. 141. 3.

10. Laſtly in [a] praiſing, be diſcreet; in [b] ſaluting, courteous; in [c] *admoniſhing*, friendly; in [d] *forgiuing*, mercifull; in [e] *promiſing*, faithfull; and bountifull in [f] *recompencing* good ſeruice: making not the rewards of

a 1. Pet. 5. 12
b Ro. 12. 10.
* *Affabilitas & comitas ſunt nullius impenſæ, amicitias tamen magnas conglutinant exhibita, diſſoluunt prætermiſſa.*
c 1 Theſſ. 5. 26. 14.
d 1. Theſ. 3. 1 Leuit. 19. 17
e Pſal. 15. 4. Ezek. 12. 15
f Deut. 15. 13. 14.

vertue, the gifts of *fauour*.

Thirdly, for thy Actions.

1. DOe *no euill*, though thou mightest: for God will no suffer the *least* sinne (without bitter repentance) to *escape* vnpunished. Leaue not vndone any *good* that thou canst. But doe nothing without a *calling*, nor any thing in thy *calling*, till thou haue first taken *counsell at Gods Word*, of the *lawfulnesse* thereof, and prayed for his blessing vpon thy endeuour; and then doe it in the name of God, with cheerfulnesse of heart, committing the successe vnto him; in whose power it is, to blesse with his *grace*, whatsoeuer businesse is intended to his glory.

Ps. 119.101. 1.Cor.7.2. 1.Sam.30.8.

2. When thou art *tempted* to doe an *euill* worke, remember that *Satan* is where his business is. Let not the childe of God be

2. Cor.7.5 *Immineze sem-per occasioni suæ diabolus*, Greg.

bee the inſtrument of ſo baſe a *ſlaue*: hate the *worke*, if thou abhorreſt the *author*. Aske thy *conſcience* theſe two queſtions: *Would I haue another to doe this vnto mee? What ſhall I anſwere Chriſt in the day of my accounts, if contrary to my knowledge and conſcience, I ſhall doe this wickedneſſe, and ſinne againſt him?* And remember with *Ioſeph*, that though *no man* ſeeth, yet God ſeeth *all*. Fly therefore (with *Ioſeph*) from all ſinnes, as well thoſe which are *ſecret* in the ſight of God, as thoſe that are manifeſt in the eyes of *men*. For God, as hee is *iuſt*, without ſpeedy repentance, will bring thy ſecret ſinnes, as hee did *Dauids*, *to the open light, before all Iſrael, and before the Sunne*. Be therefore as much afraid of *ſecret* ſins, as of open ſhame. And ſo auoid *all* in *general* as that thou doeſt not allow to thy ſelfe any one *particular*.

Matth. 7. 12.

Luke 16. 2. 2. Cor. 6. 2. 2. Cor. 5. 10.

Gene. 39. 9. 11, &c.

2 Sam. 12. 12.

Luke 8. 17. and 12. 2.

Or

r *darling* sinne, which the *corruption* of thy nature could best agree wi hall. For the craftie *Deuill* can hold a mans soule as *fast by one*, as by *many* sins; and faster by that *one* which doth *please* thee, than by all those which begin to bee *abominable* vnto thee. And as thou desirest to auoid a *sinne*: so bee carefull to shun the *occasion*.

Prou. 5. 8. and 6. 7. *Omnis peccandi occasio vitanda est, nam qui amat periculum, peribit in illo.* Eccles 3.

3. In effecting good actions, which are within the compasse of thy *calling*, distrust no Gods prouidence, though thou see the *meanes* either wanting *or weake*. And if meanes doe offer themselues, bee sure that they bee *lawfull*: and hauing gotten lawfull meanes, take heed that thou relye not more vpon them than vpon God himselfe. Labor, in a lawfull calling, is Gods ordinary meanes, by which hee blesseth his children with outward things. Pray therefore for Gods *blessings* vpon his owne

Iudges 7. 7.

meanes

meanes. In earthly businesse, beare an *heauenly* minde: doe thou thy best endeauour, and commit the whole successe to the *fore-ordaining wisedome* of Almightie God. Neuer thinke to *thriue* by those meanes which God hath *accursed*. That will not in the end proue *gaine*, which is gotten with the *losse* of thy *soule*. In all therefore, both *actions* and *meanes*, endeauour with *Paul* to haue *alway a cleere conscience towards God, and towards men.* Act. 24.16.

Mat. 16.26.

Hic murus aheneus esto, nil conscire sibi, nulla pallescere culpa. Hor.

Looke to your selues, what conscience yee haue.

For conscience shall damne, and conscience shall saue.

4. Loue all *good things* for *Gods* sake: but *God* for his own sake. While thou holdest God thy friend, thou needst not feare who is thine *Enemie*: for either *God* will make thine *Enemie* to become thy *Friend*, or will bridle him that he cannot hurt thee,

Psal. 118 6.7
Rom. 8.31
Prou. 16.7
Gē 32.4.&c.
Gen. 31.7. 25 42.
Exod. 3 2.25
Num. 14 42. 43 &c.

thee. No man is ouerthrowne by his Enemy, vnleſſe that firſt his ſinne haue *preuailed* ouer him, and *God* hath left him to himſelfe. He that would therefore bee ſafe from the *feare* of his enemies, and liue ſtill in the *fauour* of his *God:* let him redeeme the folly of the *time paſt*, with ſerious *repentance:* looke to the *time preſent* with Religious *diligence*: and take heed to the *time to come*, with carefull *prouidence*.

Pſal. 27. 11. 12, 13.

5. Giue euery man the honour *due* to his *place*, but honour a man more for his *goodneſſe* than for his *greatneſſe*. And of *whomſoeuer* thou haſt receiued a *benefit*, vnto *him* (as God ſhall enable thee) remember to bee *thankefull*. Acknowledge it louingly vnto *men*, and pray for him heartily vnto *God*, & count *euery bleſſing* receiued from *God*, as a *pledge* of his eternall loue, and *a ſpur* to a *godly life*.

6. Be

6. Be not proud for any *externall* worldly *goods*, nor for any *internall* spirituall *gifts*. *Not for externall goods*, because that as they came *lately*, so they will *shortly* bee gone againe: their losse therefore is the lesse to be grieued at. *Not for any internall gifts:* for as God gaue them, so will hee likewise take them away, if (forgetting the Giuer) thou shalt abuse his gifts, to puffe vp thine heart with a pride of thine *owne* worth, and contemne *others*, for whose good almightie God bestowed those gifts vpon thee. Hast thou any *one vertue* that moues thee to bee *selfe-conceited*? thou hast *twentie vices* that may better *vilifie* thee in thine owne eyes.

Bee the same in the *sight of God*, who beholds thy *heart*, that thou *seemest* to bee in the *eyes of men*, that see thy *face*. Content not thy selfe with *an outward good name*, when thy Con-

Turpe est vitiis, carere esse quod audes, Hor. Ep. ad Quint. *Nil iuuat bonum nomen, reclamante Conscientia.*

Conſcience ſhall *inwardly* tell thee it is vndeſerued, and therefore none of thine. A *deſerued good name* for any thing, but for *godlineſſe*, laſts little, and is leſſe worth. In all the holy Scriptures, I neuer read of an *Hypocrites* repentance: and no wonder; for whereas after *ſin*, *conuerſion* is left as a meanes to *cure all other* ſinners; what meanes remaines to *recouer* him, who hath conuerted *conuerſion*, it ſelfe into ſinne? Woe therefore vnto the Soule that is not, and yet ſtill ſeemeth religious.

7. Marke the *fearefull ends* of notorious euill men, to abhorre their wicked actions; marke the *life* of the *godly*, that thou mayeſt imitate it, and his bleſſed *end*, that it may comfort thee. *Obey* thy betters, *obſerue* the wiſe, *accompanie* the honeſt, and *loue* the Religious. And ſeeing the corrupt nature of man is prone to *Hypocriſie*, beware

Num. 23. 10. Pſal 37. 35. 36. 37.

beware that thou vse not the *Exercise* of Religion, as matters of *course and custome*, without *care* and *conscience*, to grow more holy and deuout thereby. Obserue therefore how by the continuall vse of Gods meanes, thou feelest thy speciall *corruptions* weakned, and thy *sanctification* more and more encreased: and make no more shew of holinesse *outwardly* to the world, than thou hast in the sight of God *inwardly* in thine heart.

1. Cor. 1.28.

Isa. 58.5,6. Mat. 23.27. 28. Psal. 51.50

8. Endeauour to rule those who liue vnder thine *authoritie*, rather by *loue* than by *feare*: for to rule by [a] loue, is *easie* and *safe*, but *tyrannie* is euer accompanied with *care* and [b] *terrour*. Oppression will force the oppressed to take *any aduantage*, to shake off the yoke that they are *not able* to beare: neither will *Gods Iustice* suffer the sway that is grounded on *Tyrannie*,

a *Ama & impera, Blandoviu latet imperio*, Ant.

b *Qui terret, plus illi timet sors illa Tyranno comenit*, Claud. *de inst. prin.*

long to continue. Remember that though by c *humane ordinance* they serue thee; yet by a more *peculiar right* they are d *Gods seruants*. Yea, now being *Christians, not as thy seruants, but aboue seruants, brethren beloued in the Lord.* Rule therefore ouer e *Christians* (being a Christian) in loue and mercy, like *Christ* thy Master.

c 1. Pet. 2. 13.

d Leu. 25. 55 Phil. 5. 16 1 Cor. 9. 5.

e S. Pericles quoties clamyde domi induerat, apud se decere consurat, Attende Pericles, quod gesturus es in liberos Athenienses? Plut. Apophth. Quantum igitur quotes authoritatem exerciturus es apud teipsum dicere debetes Memento homo quod imperium geris in liberatos Christianos.

9. Remember, that of all actions, none makes a *Magistrate* more like *God* (whose Vice-gerent he is) than in doing iustice *iustly*: For the due execution whereof:

First, haue euer an open eare to the *iust* complaints of *vniust* dealings.

Secondly, so lend one eare to the *accuser*, as that thou keep the other for the *accused*: for f hee that decreeth for *either* part, before *both* bee heard, the decree may be *iust*, but himselfe is *vniust*.

f Qui statuit aliquid parte inaudita altera, aquum licet statuerit haud aquus fuit, Senec. in Med.

Thirdly,

Thirdly, in hearing both parts, encline not to the right hand of *affection*, or to the left of *hatred:* as to beleeue arguments of *perswasion* for a friend, before arguments *concluding* for a foe.

Fourthly, deny no Iustice, which is *Regia mensura*, to the meaneſt Subiect: but let the cauſe of the *poore* and *needie*, come in equall ballance with the Rich and Mightie. If thou perceiueſt on the one ſide in a cauſe, the *high Hills* of *cunning aduantage*, *powerfull combination*, *and violent proſecution:* and on the other ſide, *the low Vallies of pouertie*, *ſimplicitie*, *and deſolation:* prepare thy way (as God doth) to iudgement, by [k] *raiſing Vallies*, *and taking downe Hills*, equalling inequalitie: that ſo thou mayeſt lay the *foundation* of thy ſentence vpon an *euen ground*. In matters of *right* and *wrong*, twixt partie and partie, let

Iudicious Sir *Fr Bacons* Eſſaies of Iudicature.

k Luke. 3. 4. 5 Iſay 40. 3.

let thy conſcience bee carefull, rather * *Ius dicere*, to pronounce the Law that is made, *Secundum allegata & probata*; rather than *Ius dare*, to make a Law of thine owne, vpon the authoritie of *Sic volo, ſic iubeo*, feating that fearefull malediction: *Curſed bee bee that remooueth his Neighbours Land-marke.* in trialls of *life* and *death*, let *Iudges* like *Elohim*, *in Iuſtice*, *remember* mercy; and ſo caſt the ſeuere eye of *Iuſtice* vpon the *fact*, as that they looke with the *pitifull* eye of *Mercie* vpon the *Malefactor*, wreſting the fauour of *Law*, to the fauour of *Life*, where *Grace* promiſeth amendment: but if *Iuſtice* requireth that * *one*, *rather* than *vnitie* muſt periſh, and that a *rotten member* muſt be a cut off, to ſaue the *whole bodie* from putrifying; *fiat Iuſtitia.* But whileſt thou art pronouncing the *Sentence* of Iudgement on *another*,

* 2. Chro. 19 10.

Deut. 27. 17.

Abak. 5. 1.

* *Melius vt pereat vnus, quam vnitas a Enſe reſiin dendum, ne pars ſincera trahatur.*

another, remember that thine *own* iudgement hangs *ouer* thine head. In al causes therfore iudge *aright*, for thou shalt be sure to finde a *righteous* Iudge, before whom thou must *shortly* appeare to be iudged thy *selfe*; at what time thou mayest leaue to thy *friend* this for thine *Epitaph*:

Nuper eram Iudex, iam Iudicis ante Tribunal
Subsistens pauco, iudicor ipse modò.

Many (I know not vpon what grounds) seeme to bee much agrieued with the *Lawes* of the Land: but *wiser Men* may answere them with the Apostle, *Nos scimus bonam esse Legem, modò Index ea legitimè vtatur*; *Wee know that the Law is good, if a man vse it lawfully.* And hee shall bee vnto mee *a righteous Iudge*, whose heart neither corruption of *bribes*, feare of *foes*, nor fauour of *friends*, can withdraw from the *conscionable* practice 1. Tim. 1. 8.

ctice of theſe Precepts. And to that rare and venerable *Iudge*, I ſay with *Iehoſaphat*: *Be of courage, and doe Iuſtice, and the Lord will be with the good.*

1. Cor. 19. 11.

10. Laſtly, make not an *occupation* of any *recreation*. The *longeſt* vſe of pleaſure is but *ſhort*: but the *paines* of pleaſure abuſed, are *eternall*. Vſe therefore *lawfull* recreation, ſo farre forth, as it makes thee the *fitter* in body and mind, to doe more *cheerfully the ſeruice* of God, and the duties of thy calling. Thy worke is great, thy time is but ſhort. And *hee who will recompence every man according to his workes, ſtandeth at the doore.* Thinke how much worke is *behinde*, how *ſlow* thou haſt wrought in the time which is *paſt*; and what a reckoning thou ſhouldſt make, if thy *Maſter* ſhould cal thee this day to thine accounts. Be therefore carefull hence-foorth, to make the

Prou. 24. 17.

Phil. 4. 8.

Vita brevis e-puſq; multum operaris pigr. & vrget Pater familias. Rabb. Apophtheg.

Apoc. 22. 12.

Iames 5 9.

most aduantage of thy *short* time that remaines, as a man would of an *old Leaſe*, that were neere expiring: and when thou diſpoſeſt to *recreate* thy ſelfe, remember how *ſmall* a time is allotted for thy *life:* and that therefore much of that is not to be conſumed *in idleneſſe, ſports, playes, and toyiſh vanities*; ſeeing the *whole* is but a *ſhort while*, though it bee *all* ſpent in doing the beſt good that thou canſt: for Man was not created for *ſports, playes, and recreation*: but *zealouſly* to ſerue God in *Religion*, and *conſcionably* to ſerue his *Neighbour* in his *vocation*, and by both to aſcertaine himſelfe of eternall ſaluation. Eſteeme therefore the loſſe of * *time*, one of the greateſt loſſes. Redeeme it carefully, to ſpend it wiſely: that when that time commeth that thou mayeſt bee no longer a *Steward* on Earth; thy Maſter may welcome

* *Nihil eſt ab initio tempus quamvis, quam unuſquiſque amicum ſe amare profitetur: quum rei nullius magis ſit pudigus quam temporis.* Epheſ. 5. Luke

welcome thee, with an *Euge bene ſerue*, and giue thee a better in heauen, where thou ſhalt ioyfully *enioy* thy Maſters *ioyes* for euermore.

Meditations for the Euening.

At Euening, when thou preparest thy ſelfe to take thy reſt, meditate on theſe few points.

1. THat ſeeing thy *dayes* are numbred, there is *one* more of thy number ſpent: and thou art *now* the neerer to thy end *by a day.*

Pſalme 90. Iob. 14. 5. *Vitæ memor quam ſis vitæ prædo, Horat.*

2. Sit downe a while before thou goeſt to bed, and conſider with thy ſelfe, what *memorable thing* thou haſt *ſeene, heard,* or *read* that day, more than thou ſaweſt, heardeſt, or knewſt before.

before, and make thy *best vse* of them; but especially, call to minde, what sinne thou hast committed that day against God or Man: and what good thou hast omitted: and humble thy selfe for both: If thou findest that thou hast done any goodnes, acknowledge it to be Gods grace, and giue him the glorie, and count that * *day lost* wherein thou hast not done *some* good.

3. If by frailtie or strong tentation, thou shalt perceiue that thou hast commited any grieuous sinne or fault: *presume* not to sleepe, till thou haue vpon thy knees, made a *particular reconciliation* with God in Christ for the same: both by confessing the fault; and by feruent praying for the pardon of the same. Thus making thy score euen with *Christ* euery night, thou shalt haue the *lesse* to account for, when

* *Hempt di-didiem*, Tit. Vesp. Apophthegm *Nulla sine linea dies.*

thou art to make thy finall reckoning, before his Maiestie in the *Iudgement Day.*

Ephes. 4. 26. 4. If thou haue falne out with any in the day, let not the Sunne *goe downe in thine anger* that night. If thy *conscience* tell thee that *thou* hast wronged him, *acknowledge* thine offence, and *entreate* him to forgiue thee. If *hee* haue wronged thee, offer him *reconciliation*; and if *hee* will not be *reconciled*, yet do thou from thy *heart* forgiue *him*, *Matth.* 5. 23. But in any case presume not to bee thine owne *reuenger*: For in so doing, thou doest God a *double iniury*: First in offering to take his *Sword of Iustice* out of his hand, as though he were not *iust*: hauing reserued the *execution* of *vengeance* to himselfe. Secondly, in *vsurping authoritie* ouer his seruant, without *referring* the cause to his hearing, and censure, being his, and thy Maister.

Non turpe est veniam petere, turpe est Deum in homine habere inimicum.

Mihi vindicta dicit Dominus. Rom. 12. 19.

Non est tibi ius in seruum alterius immo in eo seruum tuum.

Besides thou art too partiall to bee a Reuenger. For if thou bee to execute reuenge on thy selfe, thou wilt doe it too lightly; if on thy Enemie, too heauily. It belongeth therefore to GOD to reuenge; to thee to forgiue.

And in testimonie that thou hast freely forgiuen him, *pray* vnto God for the *forgiuenesse* of his fault, and the amendment of his life: and the next time that occasion is offered, (and it lies in *thy power*) doe him good, and *reioyce* in doing it: for hee that doth good to his *Enemies*, shewes himselfe the Childe of God; and his *reward* is with God his *Father*.

5. Vse not *sleepe* as a *meanes* to satisfie to foggie *lotherneſſe* of thy *flesh*: but as a *medicine* to refresh thy tyred senses and members: *Sufficient* sleepe quickneth the *minde*, and reuiueth the *bodie*: but *immoderate*

sleepe *dulleth* the one, and *fatteth* the other.

6. Remember that *many* goe to *bed*, and neuer rise againe, till they bee *wakned* and *raised vp* by the fearefull sound of the *last Trumpet*. But hee that *sleepeth* and *wakeneth* with *Prayer*, sleepeth and wakeneth with *Christ*. If therefore thou desirest to *sleepe securely*, and safely, yeelde vp thy selfe into the hands of God, whilest thou art waking: and so goe to bed with a reuerence of *Gods Maiestie*, and consideration of thine own *miserie*, which thou mayest imprint in thy heart in some measure, by these meanes, and the like meditations.

Reade a Chapter in the same order, as was prescribed in the morning: and when thou hast done, kneele downe on both thy knees at thy bed-side, or some other conuenient place in thy Chamber, and lifting

vp

vp thy *heart*, thine *eyes* and *hands*, to thy Heauenly *Father*, in the name and mediation of his *Holy Sonne Iesus*; pray vnto him, if thou haue the gift of Prayer.

1. *Confessing* thy sinnes, especially those which thou hast committed *that* day.

2. *Craving* most earnestly (for Christ his sake) *pardon and forgiuenesse* for them.

3. Requesting the assistance of his *Holy Spirit* for amendment of life.

4. In *giuing thankes* for benefits receiued, especially for thy *preseruation* that day.

5. Praying for *rest* and *protection* that night.

6. Remembring the state of the *Church*, the *King*, and the *Royall Posteritie*, our Ministers and Magistrates, and all our Brethren visited or persecuted.

7. Lastly, commending thy

ſelfe and all thine, to his gracious cuſtodie.

All which thou mayeſt doe in theſe or the like words.

A Prayer for the Euening.

MOſt gracious God and louing Father, who art about my bed and knoweſt my downlying, and mine vp-riſing, and art neere vnto all that call vpon thee in truth and ſincerities; I wretched ſinner doe beſeech thee, to looke vpon me with the eyes of thy mercie, and not to behold me as I am in myſelfe: For then thou ſhalt ſee but an vncleane and defiled creature, conceiued in ſinne, and liuing in iniquitie: ſo that I am aſhamed to lift vp mine eyes to Heauen knowing how grieuouſly I haue ſinned againſt Heauen, and before thee. For, O Lord, I haue tranſgreſſed

Pſal. 139. 23. Pſal. 45. 18.

Pſal. 51. 9. Heb. 9. 6. Luke 15. 18.

Dan. 6. 11.

all

all thy commandements and righteous Lawes, and onely through negligence and infirmitie, but often times through wilfull presumption; contrarie to my knowledge: yea, contrary to the motions of thy holy Spirit, reclaiming mee from them, so that I haue wounded my conscience, and grieued thy holy spirit, by whom thou hast sealed mee to the day of redemption. Thou hast consecrated my soule and bodie, to bee the Temples of the Holy Ghost: I wretched sinner haue defiled both, with all manner of pollution and vncleanenesse. My eyes in taking pleasure to beholde vanitie, mine Eares in hearing impure and vnchaste speeches, my Tongue in leasing and euill speaking: my Hands are so full of impuritie, that I am ashamed to lift them vp vnto thee: and my Feete haue carried me after mine owne waies: my Vnderstanding and Reasoning, which

Ephes. 4.30

Psal. 119.37. Isa. 6.5. Isa. 1.19.

Ro. 3.15.26.

are so quick in all earthly matters, are onely *blinde*, and *stupid* when I come to meditate or discourse of *spirituall* and *heavenly* thinges, my Memorie which should bee the *treasurie* of all goodnesse, is not so apt to remember any thing, as those things which are *vile* and *vaine*. Yea, Lord, by woefull experience I finde, that naturally, *all the imaginations of the thoughts of mine heart are onely evill continually*. And these my sinnes *are more in number, than the haires which growe upon mine head*, and they haue growne ouer me like a lothsome *leprie, that from the crowne of my head, to the sole of my feete*, there remaines no part which they haue not infected. They make me seeme *vile in mine owne eyes*: how much more *abominable* must I then appeare in thy sight? And the *custome* of sinning hath almost taken away the

Gen. 6. 5.

Psal. 40. 12.

Isa. 1. 6.

2. Sam. 5. 22
1. Ioh. 3. 20

con-

conscience of sin, and pulled vpon me such *dulnesse* of sense, and *hardnes* of heart, that thy iudgements denounced against my sins, by the faithfull *Preachers* of thy Word, do not terrifie me to returne vnto thee by vnfayned *Repentance* for them. And if thou, *Lord*, shouldest but deale with mee, according to thy *Iustice*, and my desert, I should vtterly bee confounded and condemned. But seeing that of thine infinite *mercie*, thou hast spared me so long, and still *wayteſt* for my *Repentance*; I humbly beseech thee, for the bitter *Death*, and bloudy *Passions* sake, which *Iesus Christ* hath suffered for mee, that thou wouldest pardon and forgiue vnto mee all my sins and offences, and open vnto mee that *euer-streaming Fountaine* of the *blood of Christ*, which thou hast promised to open vnder the *New Testament*, to the penitent Zach 13.1.

tent of the house of *David*: that all my *sins* and vncleannes may be so bathed in his *blood*, buried in his *death*, and hidde in his *woundes*: that they neuer bee more seene, to *shame* me in this life, or to *condemne* mee before thy Iudgement Seate, in the World which is to come. And for as much, O Lord, as thou knowest, that *it is not in Man to turne his owne heart, vnlesse thou doest first giue him grace to conuert*: And seeing that it is as easie with thee to *make* mee righteous and holy, as to *bid* me to be such: O my God, giue me grace *to doe what thou commandest, and then command what thou wilt*, and thou shalt finde mee willing to doe thy blessed will. And to this end, giue vnto mee thine *Holy Spirit*, which thou hast *promised* to giue (to the *worlds end*) vnto all thine Elect people; and let the same thy *Holy Spirit purge* my heart, *bra-*

Ier. 20. 23.

Da Domine quod iubes & iube quod vis, August.

Math. 28. 20. Iohn 16. 13.

my

my corruption, *sanctifie* my nature and *consecrate* my soule and bodie, that they may become the *Temple* of the *Holy Ghost* to serue thee in *Righteousnesse and Holinesse, all the dayes of my life:* That when by the direction and assistance of thy *holy Spirit* I shall *finish* my *course* in this short and transitorie life: I may cheerefully leaue this *world*, and resigne my *soule into thy Fatherly hands*, in the assured confidence of enioying euerlasting life with thee, in thine Heauenly Kingdome, which thou hast prepared for thine elect Saints, who loue the *Lord Iesus*, and expect his appearing. In the meane while, O Father, I beseech thee, let thy *holy Spirit* worke in mee such a serious repentance, as that I may with *teares* lament my sins past, with *griefe* of heart bee humbled for my sinnes present, and with all mine *endeauour*, resist the

the like filthie sinnes in time to come. And let the same thy *holy Spirit* likewise keepe mee in the *vnitie* of thy *Church*, leade mee in the *truth* of thy *Word*, & preserue mee, that I neuer swerue from the same, to *Poperie*, nor any other errour or false worship. And let thy *Spirit* open mine *eyes* more, and more, to
Psal. 119. 18. see *the wonderous thinges of thy Law*: and *open my lips*, that my mouth may daily *defend* thy Truth, and *set forth* thy Praise. Encrease in me those *good* gifts,
Psal. 51. 15. which of thy *mercie* thou hast already bestowed vpon me, and giue vnto mee a *patient* spirit, a *chaste* heart, a *contented* minde, *pure* affections, *wise* behauiour, and all other graces which thou seest to be necessarie for me: to gouerne my *heart* in thy feare, & to guide all my life in thy fauour: that whether I *liue* or *die*,
Psal. 29. 14. I may *liue* & *die* vnto thee, who art my God and my Redeemer.

And

And here (O Lord) according as I am bound, I rende[r] vnto thee from the *Altar* of my humblest heart, all possible thankes, for all those blessings and benefites, which so graciously and plentifully thou hast bestowed vpon my soule and bodie, for this life, and for that which is to come: namely, for mine *Election*, *Creation*, *Redemption*, *Vocation*, *Iustification*, *Sanctification*, and *Preseruation* from my child hoode vntill this present day and houre: and for the firme hope which thou hast giuen mee of my *Glorification*. Likewise for my *health*, *wealth*, *food*, *raiment*, and *prosperitie*: and more especially, for that thou hast defended me this day now past, from all perills and dangers, both of bodie and soule, furnishing me with all *necessarie* good thinges, that I stand in neede of. And as thou hast *ordayned the day for man to trauel*,

in

in, and the night for him to take his rest: so I beseech thee, sanctifie vnto mee this nights rest and sleepe, that I may enioy the same, as thy sweet blessing and benefit: That so this *dull* and *wearied* bodie of mine, being refreshed with moderate sleepe and rest; I may bee the better enabled to walke before thee doing all such *good workes*, as thou hast appointed: when it shall please thee, by thy *diuine* power to waken mee the next morning. And whilest I sleepe; doe thou, O Lord, *who art the Keeper of Israel, that neuer slumbrest, nor sleepest*: watch ouer mee in thy holy prouidence, to protect mee from all danger, so that neither the *euill angells* of *Satan*, nor any wicked *enemie*, may haue any power to doe me any harme, or euill. And to this end, giue a charge vnto thy *Holy Angels*, that they (at thine appointment) *may pitch their tents*

Psal. 121.5.

Apoc. 12.7.

Psal. 34.7.

tents round about mee, for my defence and safetie: as thou hast promised that they should doe about them that feare thy Name. And knowing that thy Name is a strong Tower of defence vnto all those that trust therein; I here commend my soule (and all that do belong vnto mee) vnto thy holy protection and custodie. If it be thy blessed Will to call for mee in my sleepe, O Lord, for Christ his sake, haue mercy vpon mee, and receiue my soule into thy Heauenly Kingdome. And if it be thy blessed pleasure to adde more dayes vnto my life: O Lord, O adde vnto mee true amendment of my former sinnes, and weane my minde from the loue of the world, and worldly vanities, and cause mee more and more to settle my conuersation in Heauen, and Heauenly things, and perfect (by him) mee in that holy worke which thou hast begun in the glorious

Prou. 18.

glorie of thy name, and the salvation of my sinfull soule.

O Lord, I beseech thee likewise, saue and defend from all euill and danger, thy whole Church, the KING'S Maiestie, the QVEENE, together with the *Prince* PALATINE of RHENE, and the religious *Princesse Elizabeth*, his Wife; keepe them all in the sinceritie of thy *Truth*, and prosper them in all grace and happines. Blesse the *Nobilitie*, *Ministers*, and *Magistrates* of these Churches and Kingdomes, each of them with those graces which are expedient for their place & calling. And bee thou, O Lord, a comfort and consolation to all thy people, whom thou hast thought meet to visit with any kinde of *sickneſſe*, *crosse*, or *calamitie*. Hasten, O Father, the comming of our *Lord Iesus Christ*. Make me euer mindfull of my *last end*, and of the re-

Apoc. 6. 10, 12, 20.

kening

kening, that I am to make vnto thee therein: and in the meane while, carefull, so to *follow Christ in the regeneration during this life*, as that with Christ I may haue a portion in the *Resurrection of the iust*; when this mortall life is ended. These graces, and all other blessings, which thou, O Father, knowest to bee requisite and necessarie for mee, I humbly begge and craue at thy hands, in the *name* and *mediation of Iesus Christ* thy Sonne, and in that forme of Prayer, which hee himselfe hath taught mee to say vnto thee, *Our Father, &c.*

Mat. 19. 28.

Luke 13. 14.

Another shorter euening Prayer.

ETernall God and heauenly Father, if I were not taught and assured by the promises of thy Gospell, and the

Luke 22.61. Luke 7.47. Luke 18. 14. Luke 15.20.

the examples of *Peter*, *Magdalene*, the *Publican*, the *prodigall childe*, and many other penitent sinners, that thou art so *full of compassion*: and so readie to forgiue the greatest sinners, who are *heauiest laden* with sinne, at what *time soeuer* they retu ne, vnto thee with penitent hearts, *lamenting* their sins, and *imploring* thy grace: I should *despaire* for mine own sinnes, and be vtterly discouraged, from presuming to come vnto thy *presence*: considering the *hardnesse* of my heart, the *vnrulinesse* of my affections, and the *vncleannesse* of my conuersation, by meanes whereof, I haue transgressed *all* thy *Lawes*, and deserued thy *curse*, which might cause my *bodie* to bee *smitten* with some *fearefull disease*, my *soule* to languish with the *death of sinne*, my good *name* to be traduced with scandalous *reproches*, and make mine *estate* li-

Psal. 103.8.

Matth. 11 28 Ezech. 18. 11.22.&c.

Deut. 27. 26. Gal. 3. 10.

able

able to all manner of *crosses* and *vexations*. And I confesse, Lord, that thy *mercie* is the cause that I haue not beene *long agoe consumed*. But, O my God, as thy mercy onely stayed thy iudgement from falling vpon mee hitherto; so I humbly beseech thee, in the *bowels* of the mercy of *Iesus Christ*, (*in whom onely thou art well pleased*) that thou wilt not deale with mee *according to my deserts*, but that thou wouldest *freely* and *fully* remit vnto me all my sins and transgressions: and that thou wouldest *wash* them cleane from me, with the vertue of that most *precious blood*, which thy Sonne *Iesus Christ* hath *shed* for mee. For he *alone* is the *physitian*, and his *blood onely* is the *medicine* that can heale my *sicknesse*. And hee is the *true* brazen *Serpent* that can cure that poison, wherewith the *fiery Serpents* of my *sins* haue stung & poysoned my soule and

Lam. 3. 22
1 Mal. 3. 6.

Col. 3. 2.

Matth. 3. 17.
Psal. 15. 7.
Pf 1. 25. 4.

Hos. 13. 5.

Isa. 1. 16. 18.

Mat. 9. 12.
1. Iohn 1. 7.

Ioh 13. 14.

and wounded ſoule. And giue me, I beſeech thee, thine holy *Spirit*, which may aſſure me of mine *adoption*, and that may confirme my *faith*, encreaſe my *repentance*, enlighten my *vnderſtanding*, purifie my heart, rectifie my *will* and *affections*, and ſo *ſanctifie me throughout*, *that my whole bodie*, *ſoule*, and *ſpirit may bee kept vnblameable vntill the glorious comming of my Lord Ieſus Chriſt*. And now, O Lord, I giue thee heartie *thankes* and *praiſe*, for that thou haſt this *day* preſerued me from all harmes and perills, notwithſtanding all my ſinnes and my deſerts. And I beſeech thee likewiſe defend mee this night from the *roaring Lyon*, *who night and day ſeeketh to deuour mee*. Watch thou, O Lord, ouer mee this night, to keepe mee from his *tentations* and *tyrannie*: and let thy mercie ſhield mee from his vnappeaſable rage

Gal. 4. 5. 6.

1. Theſ. 5. 23.

1. Pet. 5. 8.

and malice. And to this end I *commend* my selfe into thy hand and protection: beseeching thee, O my Lord and God, not to suffer *Satan*, nor any of his euill *members*, to haue power to doe vnto mee any hurt or violence *this night*. Psal. 31.5. And graunt, good Lord, that whether *I sleepe* or *wake*, *liue* or *dye*, I may *sleepe*, *wake*, *liue*, and *dye* vnto thee, and to the glorie of thy *Name*, and the Saluation of my *soule*. Lord, blesse and defend all thy chosen people euery where. Grant our *King* a long and happie reigne ouer vs Blesse the Prince PALATINE of RHENE, and the vertuous PRINCES ELIZABETH his Wife, together with all our Magistrates and Ministers: comfort them who are in miserie, neede, or sickenesse: Good Lord, giue me grace to be one of those *wise Virgins*, Matth. 25.2. which may haue my *heart* pre-

prepared like a *Lampe* furnished with the *oyle of Faith*, and *Light of good Workes*, to meete the *Lord Iesus*, the sweet *Bridegroome* of my *soule*; at his second and sudden *comming* in glory. Grant this, good Father, for *Christ Iesus* sake, my only Sauiour and Mediatour, in whose blessed Name, and in whose owne words I call vpon thee, as hee hath taught mee: *Our Father which art in Heauen, &c.*

Afterwards say:

Thy grace, O Lord Iesus Christ, thy loue, O heauenly Father; thy comfort and consolation, O holy and Blessed Spirit, bee with me, and dwell in my heart, this night, and euermore. Amen.

Then rising vp in a *holy* reuerence, meditate as thou art putting off thy clothes.

Thine

Things to bee meditated vpon, as thou art putting off thy clothes.

1. THat the day is comming when thou must bee as barely *vnstript* of *all* that thou hast in the *World*, as thou art now of thy *clothes*: thou hast therefore here, but the *vse* of all things, as a *Steward* for a time, and that vpon *Accounts*. Whilest therefore thou art trusted with this *Stewardship*, be *wise* and *faithfull*.

Nudus in hunc mundum veni, nudus quoque abibo.

Luke 16.3.

Matt. 24.2.

2. When thou seest the *bed*, let it put thee in minde of thy *grave*, which is now the *bed of Christ*. For *Christ* (by laying his holy *body* to rest three daies, & three nights in the *grave*) hath *sanctified*, and (as it were) *warmed* it for the bodies of his Saints, to rest and sleepe in, til the morning of the Resurrection. So that now, vnto the *faithfull*, death is but a sweete *sleepe*

Iob 17.13. *Vt sordes omnes ortu, sic lectus imago sepulchri.*

Matt. 12.40. 1. Thess. 4.14

Isa. 57.2.

and

and the *graue* but Christs bed, where their bodies *rest* & *sleepe* in *peace*: vntill the ioyfull *morning* of the *Resurrection* day shall *dawne* vnto them.

Isay 26.20.

Let therfore thy bed-clothes represent vnto thee the mould of the Earth, that shall couer thee: thy *sheetes*, thy *winding-sheete*: thy *sleepe*, thy *death*: thy *waking*, thy *resurrection*. And being laide downe in thy bed, when thou perceiuest sleepe to approach: say, *I will lay me downe and sleepe in peace, for thou Lord, onely makest mee dwell in safetie.*

Psal. 4. 8.

Thus religiously *opening* euery Morning thy heart, and *shutting* it vp againe euery Euening, with the *Word of God* and *prayer*, as it were, with a *locke* and *keye*: and so *beginning* the day with Gods Worship, *continuing* it in his feare: and *ending* it in his fauour, thou shalt bee sure to finde the *blessing* of

God

God vpon all thy dayes labours, and good endeauours: and at night thou mayest assure thy selfe, thou shalt sleepe safely, and sweetly in the armes of thy heauenly Fathers *prouidence*.

Thus farre of the Pietie, *which euery Christian, in priuate ought to practise euery day. Now followeth that, which hee (being a* Housholder) *must practise* publikely *with his Familie.*

Meditations for houshold Pietie.

1. IF thou bee called to the gouernment of a *family*, thou must not hold it sufficient to serue God, and liue vprightly in thine *owne* person: vnlesse thou cause *all* vnder thy *charge* to doe the same with thee. For the performance of *this* dutie, God was so well pleased with *Abraham*, that hee would not hide from him his counsell.

For said God) *I know him that hee will command his Sonnes and his Houshold after him, that they keepe the way of the Lord, to doe righteousnesse and iudgement, that the Lord may bring upon Abraham, that hee hath spoken vnto him.* Gen.18.17. 19

And *Abraham* had 318. men-seruants, which were thus *borne* and *catechized* in his House; with whose helpe he rescued also his nephew *Lot* from the captiuitie of his enemies. Gen.14.14.

And religiously-valiant *Ioshua protesteth* before all the people, that if they *all* would fall away from the true worship of God; yet *that hee and his House would serue the Lord.* Iosh.24.15.

And God himselfe gines a speciall charge to all House-holders, that *they* doe *instruct* their Familie in his *Word*, and *traine them* vpoin his *feare* and seruice. *These words which I command thee this day, shall bee in thy heart, and thou shalt* Deut.6.7.

them continually vpon thy Children, and shalt talke of them, when thou tarriest in thine House, and when thou walkest by the way, and when thou liest downe, and when thou risest vp, &c. Thou shalt feare the Lord thy God and serue him. Dauid according to this Law, had so ordered his family, That no deceitfull person should dwell in his House, but such as would serue God, and walke in his way. And Religious Hester had taught her Maides to serue God in fasting and prayer. And (the more to further thy familie in the zeale of Religion) settle euer thy chiefest affection on those whom thou shalt perceiue to bee best addicted to true Religion. This also will turne to their owne aduantage in a double respect. First, God will the rather bleſſe and prosper the labour and handie-worke of such godly seruants: For Laban perceiued, that God blessed him for

Psal. 101. 6.

Hest. 4. 16.

Gen. 30. 27.

Iacobs sake: And *Potiphar* saw, Gen. 39.3. that the *Lord made all that* Ioseph *did*, *to prosper in his hand*: yea, when innocent *Ioseph* was Gen. 39.22. 23 cast into Prison, *his Keeper saw that whatsoeuer he did*, *the Lord made it to prosper*: and therefore the *Keeper* committed all the *charge* of the *Prisoners* into *Iosephs* hand. Secondly, the *trulier* a Man doth serue *God*, the *faithfullier* he will serue *thee*.

2. If euery *Housholder* were thus carefull, according to his *vocation*, to bring vp his Children and Familie, in the *seruice* and *feare* of *God* in his *owne* house, then the House of *God* should bee better filled, and the *Lords Table* more frequented euery *Sabbath* day; and the Pastours *publike* Preaching and labour, would take *more* effect than it doth. The *streetes* of townes and Cities would not *abound* with so many drunkards, swearers, whore-mongers, and prophane scor-

corners of true *Pietie and Religion*; *Westminster Hall* would not be so full of contentions wrangling suits, and vnchristian *debates*; and the *prisons* would not bee *euery* Sessions so full of Theeues, Robbers, Traitors, and Murtherers. But (alas) *most* House-holders make no other vse of their *Seruants*, than they doe of their *Beasts*. Whilest *they* may haue their *Bodies* to doe their seruice, they care not if their *Soules* serue the *Deuill*. Yet the common *complaint* is; that *faithfull* and *good* seruants are *scarce* to bee *found*. True; but the reason is, because there are so many *prophane* and *irreligious Masters*: for, the example and instruction of a *Godly* and *Religious Master*, will make a good and faithfull *Seruant*, as may witnesse the examples of *Abraham*, *Iosuah*, *Dauid*, *Cornelius*, *&c.* who had *good* seruants, because they were Religious

Masters, such as were careful to make *their* seruants *Gods* seruants.

It is the *chiefe* labor and care of most men, to *raise*, and to *aduance* their *house*, yet let them *rise vp early, and lye downe late, and eate the Bread of carefulnesse*, all will be but in vaine, for *except the Lord build a House*, (that is, raise vp a Familie) *they labour in vaine*. For God hath sealed this, as an *irrevocable* decree, that *hee will powre his wrath vpon the Families that call not vpon his Name*: yea, *God will take the Wicked, and plucke him out of his Tabernacle, and roote him out of the Land, &c.* Yea, when his *iniquities are full*, hee will make *the Land to spue out euery Canaanite*. *Religion* then and the *Seruice* of God in a Family, is the *best* building, and *surest* entayling of House and Land, to a *man* and his *posteritie*: for the *righteous Man shall inherit*

Psal. 127. 12.

Ier. 10. 25.

Psal. 52. Gen. 15. 16.

Leuit. 18. 25.

Psal. 37. 29.

heire the Land, and dwell therein for euer.

As therefore if thou desirest to haue the *blessing* of God vpon thy *selfe*, and vpon thy *Familie*, either before or after thy owne priuate deuotion, call euery morning *all* thy *Familie* to some *conuenient* roome; and first, either reade thy selfe vnto them a Chapter in the *Word* of God, or cause it to be reade distinctly by some *other*. If *leasure* serue, thou mayest [a] *admonish* them of some *remarkeable* good *notes*; and then kneeling downe with them in *reuerent* sort, as is before described, pray with them in this manner:

a *Orig.* would haue the word expounded in Christian houses, *Hom. 9. in Leuit. Augustine* saith: that which the Preacher is in the Pulpit, the same the Householder is in the house.

A Morning Prayer for a Familie.

O Lord our God and heauenly *Father*, who art the onely Creatour and Gouernour of Heauen and Earth,

and all things therein contayned, wee confesse that wee are *vnworthie* to appeare in thy sight and presence, considering our manifold sinnes, which wee haue commited against *heauen and before thee*: and how that wee haue beene *borne* in sinne, and doe *daily* breake thy holy *Lawes* and commandements contrary to *our* knowledge and consciences; albeit that wee *know* that thou art our *Creator* who hast *made* vs; our *Redeemer*, who hast *bought* vs with the *blood* of thy *onely* begotten Sonne; and our *Comforter*, who bestowest vpon vs, all the good and holy *graces*, which wee enioy in our soules and bodies. And if thou shouldest but deale with vs, as our wickednesse, and vnthankfulnesse haue deserued: what other thing might wee (O Lord) expect from thee, but *shame* and *confusion* in this life, and in the World to come,

come, *wrath*, and euerlasting *condemnation*? Yet, O Lord, in the *obedience* of thy Commandement, and in the *confidence* which we haue in thy vnspeakable and endlesse mercie in thy Sonne, our Sauiour *Iesus Christ*: wee thy poore seruants, appealing from the Throne of *Iustice* (where wee are iustly lost and condemned) to thy Throne of *Grace*, (where Mercy *reigneth*, to pardon *abounding* sinne:) doe from the *bottome* of our hearts most humbly beseech thee, to remit and forgiue vnto vs all our offences and misdeeds: that by the vertue of the precious bloud of Iesus Christ, thine innocent *Lambe*, which hee so *abundantly* shed (*to take away the sinnes of the World*) all our sinnes, both *originall* and *actuall*, may be so cleansed and washed from vs, as that they may *neuer* be laid to *our charge*, nor euer haue power to rise vp in Iudge-

ment against vs. And wee *beseech* thee, good *Father*, for *Christ* his death and passion *sake*, that *thou* wilt not suffer to fall vpon vs that fearefull curse and vengeance, which thy Law hath *threatned*, and our sinnes haue iustly deserued. And for as much, O Lord, as wee are taught by thy Word, *that Idolaters, Adulterers, Couetous men, Contentious persons, Drunkards, Gluttons, and such like* inordinate louers, *shall not inherite the Kingdome of God*; powre the grace of thy *Holy Spirit* into our hearts, whereby wee may bee *enlightned* to see the filthinesse of our *sinnes*, to abhorre them: and may bee more and more *stirred* vp to liue in *newnesse* of life, and loue of thy *Maiestie*; so that we may daily encrease in the obedience of thy *Word*, and in conscionable care of keeping thy *Commandements*.

And now, O *Lord*, we ren-

der

der vnto thee most heartie *thankes*, for that thou hast elected, created, redeemed, called, iustified, and sanctified vs in good measure in *this life*, and giuen vs an assured hope that thou wilt glorifie vs in thy *heauenly* Kingdome, when this mortall life is ended. Likewise wee thanke thee for our life, health, wealth, libertie, prosperitie, and peace; especially, O *Lord* for the *continuance* of thy holy *Gospell* among vs, and for sparing vs so *long*, and granting vs so gracious a time of *Repentance*. Also wee praise thee, for all other thy mercies bestowed vpon vs; more especially for preserving vs this Night past, from *all dangers* that might haue befalne our Soules or Bodies. And seeing thou hast now brought vs safe to the *beginning* of this day, wee beseech thee *protect and direct* vs in the same. Blesse and defend vs in our

our *going out*, & *comming in*, this day and euermore. Shield vs, O *Lord*, from the *tentations* of the *Deuil*, and grant vs the custodie of thy *Holy Angells*, to defend and direct vs in all our *wayes*.

And to this end, wee recommend our selues, and all those that belong vnto vs, and are abroad from vs, into thy *hands*, and almightie *tuition*. Lord defend *them* from all *euill*, prosper them in all *graces*, and fill them with thy *goodnesse*. Preserue vs likewise this day, from falling into any *grosse* sinne, especially those whereunto our *natures* are most *prone*. *Set a watch before the doore of our lips*, that wee offend not thy *Maiestie*, by any rash or false oathes; or by any lewd or lying speeches: giue vnto vs *patient mindes*, *pure and chaste hearts*, and all other graces of thy Spirit, which thou knowest to bee needfull for vs, that wee may the better be

be inabled to ſerue thee in holineſſe and righteouſneſſe. And ſeeing that all *Mans* labour, without thy *bleſſing*, is in vaine bleſſe *euery* one of vs in our ſeuerall places and callings, *direct thou the worke of our hands vpon vs, euen proſper thou our handy-worke*; (for except thou *guide* vs with thy *grace*, our endeauours can haue no *good ſucceſſe*.) And prouide for vs all things, which thou, O Father, knoweſt to bee needfull for euery one of vs, in our *ſoules* and *bodies* this day. And *grant* that wee may ſo *paſſe* through the *Pilgrimage* of this ſhort *life*: that our *hearts* being not *ſetled* vpon any tranſitorie things, which wee meete with in the *way*: our *ſoules* may euery day bee more and more *rauiſhed* with the loue of our *home*, and thine euerlaſting *Kingdome*.

Defend likewiſe, *O Lord*, thy Vniuerſall Church; and euery par-

particular member thereof: especially wee beseech thee to continue the peace and prosperitie of these Churches, and Kingdomes wherein wee liue. Preserue and defend from all euils and dangers, our gracious KING CHARLES, together with the PRINCELY PALSGRAVE of *Rhene*, and the Religious PRINCES ELIZABETH his Wife. Multiply their dayes in blisse and felicitie: and afterwards *crowne* them with euerlasting ioy and glory. Blesse all our Ministers, and Magistrates, with all graces needfull for their places, and gouerne *thou* them, that they may gouerne vs *in peace and godlinesse*: and of thy mercy, *O Lord*, comfort all our Brethren that are distressed, sicke, or any way comfortlesse, especially those who are afflicted either with an *euill* Conscience, because they haue sinned against thy

Word.

Word, or *for a good* Conscience, because they will not sinne against the *truth*. Make the *first* to knowe, that not one drop of the bloud of *Christ* was a drop of *vengeance*, but all drops of *grace*, powerfull to procure *pardon*, vpon Repentance, for the greatest *sinnes* of the chiefest sinner in the World. And for the other, let not, O Lord, thy *long-sufferance* either too much *discourage* them, or too much *encourage* their enemies: but grant them *patience* in suffering, and a gracious and speedie *deliuerance*, which way may stand best with their *comfort* and thy *glorie*.

Giue euery one of vs grace, to bee alwaies mindfull of his last end, & to be prepared with faith and repentance, as with a *Wedding-garment*, against the time that thou shalt call for vs out of this sinfull World. And that in the meane while wee may

may so in all things, and aboue all things, seeke thy *glorie*, that when this *mortall* life is ended, we may *then* bee made *partakers* of *immortalitie*, and life *eternall* in thy most blessed and glorious *Kingdome*.

These, and all other graces, which thou, O Father, seest to be necessarie for vs, and for thy whole *Church*, wee humbly beg and craue at thy *hands*, concluding this our imperfect prayer in that *absolute* forme of prayer, which Christ himselfe hath taught vs, saying:

Our Father which art in Heauen, &c.

After prayer, let euery one of thy Houshold (taking in the feare of God, such a break-fast or refreshing, as is fit) depart: the children *to Schoole, the* seruants *to their worke*; euery one *to his office, the* Master *and* Mistresse *of the Familie to their Callings, or*

to

to some honest *exercises for recreation, as they thinke fit.*

The practice of Pietie at Meales, and the manner of feeding.

BEfore Dinner and Supper, when the *Table* is couered, ponder with *thy selfe* vpon these *Meditations*: to worke a deeper impression in thy heart, of Gods *fatherly prouidence* and *goodnesse* towards thee.

Meditations before Dinner and Supper.

1. MEditate that *Hunger* is like the sickenesse called a *Wolfe*: which if thou doest not feede, will deuoure thee, and eate thee vp: and that meate and drinke, are but as *physicke*, or meanes which God hath ordayned, to relieue and cure this *naturall infirmitie*, and necessitie of man. Vse there-

Hoc me docuisti, vt quem admodum medicamenta, sic alimenta accedam. Aug. lib. 10. Conf.

fore

fore to eate and to drinke, rather to sustaine and refresh the *weakneſſe* of Nature; then to satisfie the sensualitie and delights of the flesh. Eate therefore to liue, but liue not to eat. A *Skauenger*, whose liuing is to *emptie*, is to be preferred before *him* that liueth but to *fill* Priuies. There is no seruice so *baſe*, * as for a Man to bee a *slaue* to his *bellie*. The *Apostle* termeth such, *Belly-gods*, *Phil.* 3. 19. Therefore wee may boldly terme them as the Scriptures doe other *Idols*, a *Gullalim*, Dungie-gods; *Hebr.* 2. 18. 19. 2. *Ki.* 17. 12. and as no one action (Gods Ordinance excepted) makes a man more to resemble a *Beast*, than eating or drinking, so the *abuse* of eating and drinking, to *surfetting*, *drunkennesse*, and *spewing*, makes a *man* more *vile* then a *Beast*.

* *Maior sum & ad maiora genitus, quam vt mancipium sim mei corporis.*

a Of *Galal*, which signifieth mans dung. a. Ezech. 4. 15. 17.

2. Meditate of the *omnipotencie* of God, who made all

these

these Creatures of *nothing*: of his *wisedome*, who feedeth so many *infinite creatures* through the vniuersall World, maintayning all their liues, which hee hath giuen them: which surpasseth the wisedome of all the *Angells* in Heauen: and of his *clemencie* and *goodnesse*, in feeding also his *very enemies*.

Heb. 11.3. Psal. 145 15, 16.

Mat. 5.14. 45, &c. Act. 14 17.

3. Meditate, how many sorts of creatures, as *Beasts*, *Fish*, and *Fowle*, haue lost their liues, to become foode to nourish thee: and how *Gods prouidence* from remote places, hath brought all these *portions* together on thy *Table*, for thy *nourishment*: and how by these dead Creatures hee maintaynes thee in *health* and *life*.

4. Meditate, that seeing thou hast so many *pledges* of GODS fatherly *bountie*, *goodnesse*, and *mercy* towards *thee*, as there *are dishes* of meate on thy Table: Oh suffer not in such a place, so gracious

Haec obscuram Gentiles mensis sacras & festas animabant, Viues.

gracious a God, to be abused by scurrilitie, ribauldrie, or swearing: or thy * *fellow-brother*, by disgracefull *back-biting*, *taunting*, or *slandering*.

5. Meditate, how that thy Master *Iesus Christ* did neuer eate any *food*, but *first* he blessed the Creatures, and gaue *thankes* to his heauenly Father for the same. And after his last *Supper*, we reade that *hee sung a Psalme*. For this was the Commandement of God: *When thou hast eaten and filled thy selfe, thou shalt blesse the Lord thy God, &c.* This was the practise of the *Prophets*: For, *The people would not eate at their Feast, till* Samuell *came to blesse their meat*. And, saith *Ioel* to Gods people: *You shall eate and be satisfied, & praise the Name of the Lord your God*. This also was the practice of the *Apostles*. For *S. Paul* in the Ship, gaue *thankes before meate*, in the presence of *all* the people that

* S. *Austen* had written ouer his table, *Quisquis amas dictu absentem rodere famam, hanc mensam vetitam noueris esse tibi.* Possid. de vita Aug.

Luke 9.16
Mat. 14.19 and 15.36.
Marke 6.41. and 8.6.
Luke 24.
Ioh. 6.11.
Mark. 26.30.
Deut. 1.10.

1. Sam. 9.13.

Ioel 2.26.

Acts 27.35.

that were therein. Imitate thou therefore in so *holy* an action, so *blessed* a Master, and so many worthie presidents that haue followed him, and gone before thee. It may bee, because thou hast neuer vsed to giue thankes at meales, therefore thou art now ashamed to beginne. Thinke it no shame to *doe* what *Christ* did; but bee rather ashamed, that thou hast so long neglected so *Christian* a dutie. And if the *Sonne of God* gaue his Father such great thankes for a Dinner of *Barley bread, and broyled Fish*; what thankes should such a *sinfull man* as thou art, render vnto God, for such *varietie of good* and daintie cheere? How many a true Christian would bee glad to *fill* his bellie with the morsells which thou *refusest*, and doe *lacke* that which thou *leauest*? How *hardly* doe others *labour* for that which they eate, and

Ioh. 9. 6. and 21. 6.

and thou hast thy foode *prouided* for thee, without either *care or labour?* To conclude, if

Dan.5.14. *Pagan Idolaters* at their Feasts, were accustomed to *praise* their false *gods*: what a shame is it for a *Christian* (at his Dinners and Suppers,) not to *praise* the

Act.17.28. *true God, in whom wee liue, moue and haue our being?*

6. Meditate, that thy *bodie*, which thou dost now so daintily *feed*, must bee (thou knowest not how soone) meate for

Iob.17.14. *Wormes. When thou shalt say, to corruption. Thou art my Father; and to the Worme. Thou art my Mother, and my Sister.*

7. Meditate, how that many a

Psal.69.14. *Mans Table is made his Snare*, so that through his intemperancy and vnthankfulnesse, the meat which should nourish his body, *kils* him with a *surfeit*: in so much, that more are killed with this *snare*, than with the *Sword*. And seeing that

Gen.3.17. 1.Tim.4.4.5.

since

since the *Curse*, the vse (as of all creatures, so likewise) of meate and drinke, is vnto vs *vncleane*, till the *same* be *sanctified* by the *Word* of God, and *Prayer*: and that *Man* liueth not by *Bread onely*, but by the *word of Gods Ordinance*, and his *blessing*, which is called the *Staffe of bread*. Sit not therefore downe to eate, before you *pray*, and rise not before you giue God *thankes*. Feed to suffice *Nature*, yet rise with an *appetite*, and remember thy poore Christian *brethren* who suffer hunger, and want those *good things* wherewith *thou* doest abound.

Mat. 4.5. Luke. 26.16.

Ezech. 4.16 and 5.16. 1 Sam 9.13. Mat. 14.6. Luke 24.30. 1 Cor. 10.1. Rom. 14.6. 1. Thes. 5 18. Eccle. 10. 17 Luke 21.34. Eccle. 31.20. Neh. 6.10. Amos 6.6.

These things, or some of them premeditated: (if there be not a Samuell *present*) lift vp with *all* comely reuerence, *thy heart, with thy hands and eyes, vnto the* great Creatour *and Feeder of all* Creatures: *and before Meate, pray vnto him thus*:

1 Sam. 9.13. Mat. 14.19

Grace

Grace before meat.

OMost gracious God, and louing Father, who feedest *all Creatures* liuing, which depend vpon thy diuine *prouidence*: wee beseech thee *sanctifie* these Creatures, which thou hast ordained for vs: giue them vertue to nourish *our* bodies, in *life* and *health*: and giue vs grace to receiue them *soberly*, and *thankefully*, as from thy hands: that so in the *strength* of these and other thy *blessings*, we may walke in the *vprightnesse* of our *hearts*, before thy *face* this day and all the dayes of our liues: through Iesus Christ our Lord and onely Sauiour, *Amen.*

Psal. 104.27. Ioel 2.10. Psal. 147.9 Iob 39.2. 1. Tim. 4.5

1. King. 16.8

Or thus.

MOst gracious God, and mercifull Father; wee be-

seech

seech thee *sanctifie* these Creatures to our vse: make them *healthfull* for our nourishment; and vs *thankfull* for all thy blessings, through Christ our *Lord* and onely Sauiour. *Amen.*

Another Grace before meate.

O Eternall God, *in whom wee liue, moue, and haue our being*, wee beseech thee blesse vnto thy Seruants these Creatures, that in the *strength* thereof wee may *liue*, to the setting forth of thy *praise* and *glory*: through Iesus Christ our Lord and onely Sauiour. *Amen.*

After euery meale, bee carefull of thy selfe and Family, as Iob *was for himselfe and his Children*, Iob 1. 4. *lest that in the cheerefulnesse of eating and drinking, some speech hath slipped*

out, which might bee either offensiue to God, or iniurious to Man: And therefore with the like comely gesture and reuerence giue thankes vnto God, and pray in this manner.

BLessed bee thy holy Name, O Lord our God, for these thy good benefits, wherewith thou hast so *plentifully* at this time *refreshed* our bodies: O Lord, vouchsafe likewise to *feed* our *soules*, with the *spirituall food* of thy holy *Word*, and *Spirit*, vnto life euerlasting. Lord defend and saue thy whole *Church*: our gracious KING CHARLES, the Prince PALATINE of RHENE, and the Ladie *Elizabeth* his wife; Forgiue vs our sins, and vnthankfulnes, passe by our manifold *infirmities*, make vs all mindfull of our *last ends*, and of the *reckoning* that wee are to make to thee therein. And in the meane while grant

grant vnto vs health, peace, and truth, in Iesus Christ our Lord, and onely Sauiour.

Or thus.

BLessed bee thy holy Name, (O Lord) for these thy good benefits, wherewith thou hast *refreshed* vs at this time. Lord forgiue vs all our sins and frailties; saue and defend thy whole *Church*, our KING, and Royall *posteritie*, and grant vs health, peace, and truth, in Christ our onely Sauiour. *Amen.*

Or thus,

WEe giue thee thankes (O Heauenly *Father*) for *feeding* our bodies so graciously with thy good creatures, to this temporall life: beseeching thee likewise to feede our soules with thy holy Word vnto life euerlasting. Defend (O Lord) thine vniuersall *Church*,

the *King*, and his Royall *Posteritie*, and grant vs continuance of thy *grace* and *mercie* in Christ our only Sauiour. *Amen.*

The Practice of Pietie at Euening.

At Euening, when the due time of repairing to rest approacheth, call together againe all thy Familie. Reade a Chapter in the same manner, that was prescribed in the Morning. Then (in the holy imitation of our Lord, *and his* Disciples) *sing a* Psalme. *But in singing of Psalmes, either after Supper, or at any other time, obserue these* Rules.

Rules to be obserued in singing of *Psalmes*.

1. BEware of singing diuine *Psalmes* for an *ordinarie* reuere-

recreation; as doe men of impure Spirits, who sing holy *Psalmes*, intermingled with profane *Ballads*. They are *Gods Word*, take them not in thy mouth in vaine.

2. Remember to sing *Davids Psalmes*, with *Dauids Spirit*. Matt.22.43.

3. Practise Saint *Pauls* rule: *I will sing with the Spirit, but I will sing with the understanding also.* 1.Cor.14.15

4. As you *sing*, vncouer your *heads*, and behaue your selues in comely reuerence, as in the sight of God, singing to God, in Gods owne Words: but bee sure that the matter makes more melodie in your *hearts*: then the *Musicke* in your *Eares*: for the singing with a grace in our hearts, is that which the *Lord* is *delighted* withall, according to that old Verse: 1 Cor.11.4 Col.3.16. Ephes.5.16.

Non vox, sed votum, non musica chordula, sed cor.

Non clamans, sed amans, psallit in aure Dei.

Tis not the voyce, but vow,
Sound heart, not sounding string:
True zeale, not outward shew,
That in Gods eare doth ring.

5. Thou maist, if thou thinke good, sing all the *Psalmes* ouer in order: for all are most diuine and comfortable. But if thou wilt chuse some *speciall Psalmes*, as more fit for some *times*, and *purposes*: and such, as by the oft vsage, thy people may the *easlier* commit to memorie.

Thou shalt,

In the Morning, *Psal.* 3. 5. 16. 22. 144.

In the Euening, *Psalm.* 4. 127. 141.

For mercy after a sin committed, *Psal.* 51. 103.

In sickenesse, or heauinesse, *Psalm.* 6. 13. 88. 90. 91. 137. 146.

When

When thou art conuerted, *Psal.* 30.32.
On the Sabbath day, *Psalm.* 19. 92.95.
In time of ioy, *Psal.* 80.98. 107. 136.145.
Before Sermon, *Psalme* 1. 12. 147. the 1. and 5. *part* of the 119.
After Sermon, any *Psalme*, which concerneth the chiefe argument of the Sermon.
At the Communion, *Psalme.* 22. 23.103.111.113.
For spirituall solace, *Psalme* 15. 19.25.46.67.112.116.
After wrong and disgrace receiued, *Psalm.* 42.69.70.140. 144.

After the Psalme, all kneeling downe in reuerent manner, as is before described, let the Father of the Family (or the chiefest in his absence) pray thus.

Euening Prayer for a Familie.



Eternall God; and most gracious *Father*, wee thine vnworthy Seruants, here assembled, doe cast downe our selues, at the foot-stoole of thy *grace*, acknowledging that wee haue inherited our *Fathers* corruption, and actually in thought, word and deed, transgressed all thy holy Commandements, so that in vs naturally, there dwelleth nothing that is good: for our hearts are full of secret pride, anger, impatience, dissembling, lying, lust, vanitie, prophanenesse, distrust, *too much* loue of our selues, and the World; *too little* loue of thee, and thy Kingdome, but empty and voyde of faith, loue, patience, and euery spirituall grace. If thou therefore shoul-

shouldest but enter into iudgement with vs, and search out our naturall corruption, and obserue all the cursed fruits and effects that wee haue deriued from thence: *Satan* might iustly challenge *vs* for his *owne*, and wee could not expect any thing from thy Maiestie, but thy wrath, and our condemnation, which we haue long agoe deserued. But, good Father, for *Iesus Christ* thy deare Sonnes sake, *in whom onely thou art well pleased*, and for the merits of that bitter death and bloudy passion, which wee beleeue that hee hath suffered for vs: haue mercy vpon *vs*, pardon and forgiue vs all our sinnes, and free vs from the *shame* and confusion which are due vnto vs for *them*, that they may neuer *seaze* vpon vs to our confusion in this life, nor to our condemnation in the world which is to come. And for as much as Math. 3. 17.

thou hast created vs to loue thee, as all other Creatures to serue vs: so we beseech thee inspire thy holy *Spirit* into our hearts, that by his illumination and effectuall working, we may haue the inward *sight* & *feeling* of our *sins* and naturall corruptions, and that wee may not be *blinded* in *them*, through *custome*, as the *Reprobates* are: but that we may more and more loathe them, and bee heartily grieued for them, endeauouring by the vse of all good meanes to ouercome and get out of them. Oh let vs *feele* the *power* of *Christs death*, killing sin in our *mortall bodies*; and the *vertue* of his resurrection, raising vp our *soules* to newnesse of life. Conuert our hearts, subdue our affections, regenerate our mindes, and purifie our nature; and suffer vs not to bee drowned in the streame of those filthy vices & sinfull pleasures of this time,

Rom. 6. 6. Phil. 3. 10.

where-

wherewith thousands are carried head-long to eternall destruction: but daily frame vs more and more to the likenesse of thy Sonne *Iesus Christ*, that in righteousnesse and true holinesse, we may so serue and glorifie thee, that liuing in thy *feare*, and dying in thy *fauour*, wee may, in thine appointed time, attaine to the blessed resurrection of the *iust*, vnto eternall *life*. In the meane while, O Lord, encrease our *faith* in the sweet promises of the *Gospell*, and our repentance from *dead* workes, the assurance of our *hope* in thy promises, our *feare* of thy Name, the *hatred* of all our sinnes, and our loue vnto thy Children: especially those, whom wee shall see to stand in *need* of our helpe and comfort. That so, by the fruits of *Pietie*, and a righteous life, we may be assured that thy Holy Spirit doth dwell in vs, and that wee

are

are thy children by *Grace* and *Adoption*. And grant vs, good Father, the continuance of health, peace, maintenance and all other outward things: so farre forth, as thy Diuine Wisedome shall thinke meete and necessarie for euery one of vs.

And heere, *O Lord*, according to our bounden dutie, wee confesse, that thou hast beene exceeding mercifull vnto vs all, in things of this life: but infinitely more mercifull in the things of a better life, & therefore wee doe heere from our very soules, render vnto thee all humble and hearty thankes, for all thy *blessings* and benefits bestowed vpon our soules and bodies: acknowledging *thee* to bee that *Father of lights, from whom wee haue receiued all these good and perfect gifts*: and vnto thee alone for them, we ascribe to be due, all glorie, honour

Iam. 1. 17.

nour and praise, both now and euermore. But more especially, wee praise thy Diuine Maiestie, for that thou hast defended vs this day from all perills and dangers: so that none of those iudgements (which our sinnes haue deserued) haue fallen vpon any one of vs. Good Lord, forgiue vs the sins whic this day wee haue committed against thy Diuine *Maiestie*, and our *Brethren*: and for Christ his sake, bee reconciled vnto vs for them. And wee beseech thee likewise of the same thine infinite goodnesse and mercie, to defend and protect vs, and all that belong vnto vs this night, from all danger of fire, robberie, terrours of euill Angells, or any other feare or perill, which for our sins might iustly fall vpon vs. And that wee may bee safe *vnder the shadow of thy wings*; we here commend our bodies and soules and

Psal. 71. 18.

Psal. 91. 1.

and all that we haue, vnto *thine* Almightie protection. Lord blesse and defend both vs and them from all euill. And whilest we sleepe, doe thou, *O Father*, who neuer slumbrest nor sleepest, watch ouer thy Children and giue a charge to thy *Holy Angels*, to *pitch their Tents* round about our House and dwelling, to *guard* vs from all dangers: That sleeping *with* thee, wee may in the next morning be wak'ned by *thee*, and so being *refreshed* with moderate sleepe, wee may be the fitter to set forth thy *glorie* in the conscionable duties of our callings.

And wee beseech thee, O Lord, to be mercifull likewise to thy whole Church, and to continue the tranquilitie of these Kingdomes, wherein wee liue, turning from vs those plagues which the *crying sinnes* of this Nation doe *cry* for.

Preserue

Preserue our Religious *King* CHARLES, from all dangers and *Conspiracies*; blesse the PRINCELY PALSGRAVE of RHENE, and the gracious PRINCES ELIZABETH, his deare Wife; blesse all our Magistrates and *Ministers*, all that feare thee, and call vpon thy *Name*, all our CHRISTIAN Brethren and sisters, that suffer sickenesse, or any other affliction or miserie, especially those, who any where doe suffer persecution for the testimony of thy *Holy Gospell*, grant, them patience to beare thy crosse, and deliuerance; when and which way it shall seeme best to thy Diuine Wisedome. And Lord, suffer vs neuer to forget our last ends, and those *reckonings*, which *then* we must render vnto thee. In health and prosperitie, make vs mindfull of sicknesse, & of the *euill day* that is behinde, that these things

may

Luke 21 35. Mat. 25 3&c

may not ouertake vs as a *snare*, but that we may in good measure, like wise *Virgins*, be found prepared for the comming of *Christ*, the sweete *Bridegroome* of our soules. And now, O Lord, most holy and iust, wee confesse that there is no cause why *thou* (who art so much displeated with Sinne) shouldest heare the *Prayer* of sinners; but for his sake onely who suffered for sinne, and sinned not. In the onely mediation therefore of thine *eternall Sonne Iesus*, our Lord and Sauiour, wee humbly beg these, and all other graces which thou knowest to bee needefull for vs, shutting vp these our *imperfect* requests, in that *most holy* Prayer, which *Christ himselfe* hath taught vs to say vnto thee, *Our Father, &c.*

Thy Grace, O Lord Iesus Christ; thy loue, O heauenly Father; thy comfort and consolation, O holy and blessed Spirit, bee

with

with vs, and remaine with vs this night, and for euermore, Amen.

Then saluting one another, as becommeth *Christians*, who are the *vessels of Grace*, and *Temples* of the holy *Ghost*, let them in the feare of *God* depart euery one to his rest: vsing some of the former priuate *meditations* for Euening.

Thus farre of the House-holders publique *Practise of Pietie, with his Family, euery day. Now followeth his Practise of Pietie with the Church, on the* Sabbath day.

Meditations of the true manner of practising Pietie on the Sabbath day.

ALmightie God will haue himselfe worshipped, not onely in a priuate manner, by priuate persons and Families: but also in a more publique sort, of all the godly ioyned to

together in a visible *Church*: that by this meanes he may bee knowne not onely to be *God* & *Lord* of euery *singular* person; but also of the Creatures of the *whole vniuersall* World.

Quest. But why doe not wee *Christians*, vnder the *New*, keepe the *Sabbath* on the same seuenth day, whereon it was kept vnder the *Old Testament*?

I answere: becausse that our *Lord Iesus*, who is the *Lord* of the *Sabbath*, and whom the Law it selfe commands vs to *heare*, did alter it from that *seuenth* day, to this *first* day of the Weeke, whereon we keepe the *Sabbath*. For the holy Euangelist notes: that our *Lord* came into the middest of the Holy Assembly, on the two first dayes of the two weeks immediately following his Resurrection, and then *blessed* the Church, *breathed* on the Apostles the *Holy Ghost*, and gaue them

Matth. 12.1. Deut. 18.18. 19.

Ioh. 20.22.

them the ministeriall *keyes*, and power of binding and remitting *sins*. And so it is most probable hee did in a *solemne* manner *every first day* of the weeke, during the fortie dayes he continued on earth, betweene his *Resurrection* and *Ascension* (for the fiftieth day after, being the first *day* of the weeke, the Apostles were assembled) during which time, he gaue Commandements vnto the Apostles, and * *spake vnto them those things which appertaine to the Kingdome of God*, that is, instructed them how *they* should throughout the Churches (which were to bee conuerted) *change* the *Sabbath* to the *Lords* day: the bodily sacrifices of Beasts, to the spirituall *sacrifices* of *praise*, *prayer*, and *contrite hearts*; the Leuiticall *Priesthoode* of the *Law*, to the *Christian Ministerie* of the *Gospell*: the Iewish *Temples* and *Synagogues*, to *Churches* and

Act. 1. 2, 3 *Cyril* bids vs note, that S. *Iohn* doth not simply set downe the manner of Christs appearing vnto *Thomas*, but also the circumstance of the time (*post dies octo*) whence he concludes thus, *Dominicus nunc dies esse necesse est.* Cyr. *in Iohan. lib.* 12. *cap* 58. Heb. 7. 11. 12

and *Oratorses*: the *Ola* [illegible] ments of *Circumcision* & *Passouer*, to *Baptisme* and the *Lords Supper*, *&c.* as may appeare by the like phrase, *Acts* 19.8. and *Acts* 28. 23. *Col.*4.11. but for the whole summe of *Pauls* Doctrine, by which was wrought all these *changes*, where it toole effect. So that as *Christ* was for 40 dayes instructing *Moses* in *Sinai*, what hee should teach, and how hee should rule the *Church* vnder the *Law*: so hee continued fortie dayes teaching his Disciples in *Sion*, what they should preach, and how they should gouerne the Church vnder the *Gospell*. And seeing it is manifest, that within those fortie dayes, *Christ* appointed what Ministers should teach, and how they should gouerne his Church to the Worlds end; it is not to bee doubted, but that within those fortie dayes, hee likewise ordained

Ephes.4.11. 11,12.

ordayned, on what day they should *keepe* their *Sabbath*, and ordinarily doe the workes of their Ministrie, especially seeing that vnder the Olde Testament, God shewed himselfe as carefull, both by his Morall and Ceremoniall Law, to prescribe the *time*, as well as the *matter* of his worship. Neither is it a thing to bee omitted, that the *Lord*, [a] who hath times and seasons in his owne *power*, appointed this *first* Day of the weeke, [b] to be the very day wherein he sent downe from Heauen the *holy Ghost* vpon the Apostles, so that vpon that day, they first beganne, and euer after continued the publike exercising of their Ministery, in the [c] preaching of the word, the [d] administration of the *Sacraments*, and the [e] loosing of the sinnes of *penitent* sinners. Vpon these and the like grounds, [f] *Athanasius* plainly affirmeth, that the *Sabbath*

a Act. 1.7.

b Act. 2.1, &c

c Act. 2.1,4.

d Act. 2.38. 41.42.

e Act. 2.21, 36.

f Athan. in Synops. Script. hom. de Sem.

bath day was changed by the Lord himselfe.

As therefore our *Communion* is termed the *Lords Supper* because it was instituted of the Lord, for the remembrance of his death: so the Christian *Sabbath* is called the g *Lords day*, because it was ordained of the *Lord*, for the memoriall of his *Resurrection*. And as the Name of the h *Lord* honoureth the *one*, so doth it the other. And as the Lord of the Sabbath, by his *royall* prerogatiues, and *transcendent* authoritie, could; so hee had also reason to change the Holy *Sabbath* from the seuenth day to *this*, whereon we keepe it. For, as concerning that seuenth *day*, which followed the sixe dayes, wherein God finished the Creation; there was no such *precise* institution, or necessitie of sanctifying it perpetually, but such, as by the same authoritie, or vpon greater

g Apoc. 1. 10. The Scripture of the New Testament giues not this honourable title, to any thing, but onely to the blessed Sabbath & holy Supper. For as hee substituted the Lords Supper in stead of the Passeouer: so did he the Lords day, in the Iewish Sabbaths roome.

h 1. Cor. 11. 20.

ter reason and occasion, it might very well be changed and altered vnto *some* other seuenth day. For the Commaundement doth * not say, Remember to keepe holy *the seuenth day, next following the sixth day of the creation*, or this, or that *seuenth* day: but indefinitely remember that thou keepe Holy a *seuenth day*. And to speake properly, as wee take a day for the *distinction of time*, called either a day *naturall*, consisting of 24. houres; or a day *artificiall*, consisting of 12. houres, from Sunrising, to Sunne-setting: and withall consider the Sun-*standing still* at noone, in *Ioshuahs* time, the space of a whole day: and the Sunne *going backe* tenne degrees (*viz.* fiue houres, almost halfe an artificiall day) in *Ezechias* time: the *Iewes* themselues could not keepe their Sabbath vpon that *precise* and *iust distinction of time*, called at the

* H. Wolphii *Chronolog. de Temp. lib. 2. cap. 1 pag. 92. Legis sub. & ante fuit, sex diebus terrenis negotia incumbere, septima diuino cultui dare operam.*

Iosh. 10. 12. 13. 2. Kin. 20. 11.

the first, the seuenth day from the Creation.

Adde hereunto, that in respect of the diuersitie of *Meridians*, and the *vnequall* rising and *setting* of the Sunne, euery day varieth in some places a *quarter*, in some *halfe*, in other a *whole* day: Therefore the Iewish *seuenth day*, cannot precisely bee kept at the *same instant* of time, euery where in the World.

Christoph. Heluic *Syst. cont. Theol. cum Iudæis cap. de Sab.*

Now, our Lord *Iesus* hauing authoritie, as *Lord ouer* the *Sabbath*, had likewise now farre greater reason and occasion to translate the Sabbath from the *Iewish* seuenth Day, vnto the seuenth Day, whereon Christians doe keepe the Sabbath.

Mat. 12. 8.

1. Because, that by his *Resurrection* from the dead, there is wrought *a new spirituall Creation* of the World: without which all the Sonnes of *Adam* had beene *turned* to euerlasting destru-

Esa. 65. 17. Esa. 66. 22. Psal. 90. 3.

destruction, and all the workes of the first Creation had ministred no *consolation* vnto vs.

And in respect of this new spirituall Creation, the Scripture saith, that [a] *Old things are passed away, and all things are become new*: [b] *new* Creatures, [c] *new* people, [d] *new* men, [e] *new* knowledge, [f] *new* Testament, [g] *new* Commandement, [h] *new* names, [i] *new* way, [k] *new* song, [l] *new* garment, *new* wine, *new* vessels, [m] *new* Ierusalem, [n] *new* Heauen, and *a new* Earth. And therefore of necessity there must bee in stead of the old, a *new* Sabbath *day*, to honour and praise our Redeemer, and to meditate vpon the *worke* of our Redemption, and to shew the new change of the *Old* Testament.

a 2. Cor. 5. 17
b Gal. 6. 15.
c 1. Pet. 2. 10
d Eph. 4. 24
e Col. 3. 10.
f Mat. 26. 28
g Ioh. 13. 14.
h Apoc. 17.
i Heb. 10. 18
k Apoc. 3. 9.
l Luk. 5. 36.
m Apoc. 21.
n 2. Pet. 3. 13
o Isa. 66. 22
Heb. 4. 9.

3. Because that on this day, *Christ rested* frō all the *sufferings* of his *Passion*, and finished the glorious worke of our *Redemp-*

tion. If therefore the finishing of the worke of the first creation, whereby God mightily manifested himselfe vnto his creature, deserued a Sabbath for to solemnize the memoriall of so great a worke, to the honour of the worker, and therefore had it *mine holy Day*: much more doth the *new Creation* of the World, *effected* by the resurrection of *Christ* (*whereby he mightily declared himselfe to be the Sonne of God*) deserue a Sabbath, for the perpetuall commemoration thereof, to the honour of *Christ*, and therefore worthily called *the Lords Day*: For, as the deliuerance out of the Captiuitie of *Babylon*, being greater, tooke away the *name* from the deliuerance out of the *bondage of Egypt*? so the *day* whereon *Christ* finished the *Redemption* of the world, did *more* iustly deserue to haue the Sabbath kept on *it*, than on that day, where-

Isa. 58. 13.

Rom. 1. 4.

Apoc. 1. 10.

Ier. 23. 7, 8

wherein *God* ceaseth from *creating* the World. As therefore in the *Creation*, the *first day* wherein it was finished, was *consecrated* for a *Sabbath*: so in the time of *Redemption*, the first day where it was perfected, must be dedicated to a holy rest: But still a seuenth *day* kept according to *Gods* morall Commandement. The *Iewes* kept the *last* day of the Weeke, beginning their *Sabbath* with the *Night*, when *God* rested: but Christians honour the Lord *better*, on the *first day* of the *weeke*, beginning the *Sabbath* with the *day*, when the *Lord arose*. They kept their *Sabbath* in remembrance of the Worlds Creation: but *Christians* celebrate it in *memoriall* of the Worlds *Redemption*: yea, the *Lords* Day, being the *first* of the *Creation and Redemption*, putsvs in mind both of the making of the *old*, and redeeming of the *new* world.

Gen. 2. 2. Leuit. 23. 32 Neh. 13. 19.

Matth. 28. 1. Act. 20. 7. 1. Cor. 16. 2.

As therefore vnder the *Old Testament*, God, by the *glorie* consisting of *seuen Lamps, seuen Branches, &c.* put them in remembrance of the *Creation, light, and Sabbaths rest*: So vnder the *New Testament, Christ, the true light of the World*, approacheth in the *middest of the Lamps, and seuen golden Candlesticks*, to put vs in minde to honour our Redeemer, in the *light of the Gospell*, of the *Lords seuenth day of rest*. And seeing the *Redemption*, both for *might and mercie*, so farre exceedeth the Creation; it stood with *great* reason, that the *greater* worke should carry the *honour* of the day. Neither doth the *honourable* title of the *Lords Day diminish* the glory of the *Sabbath*: but rather being added, *augments* the *dignitie* thereof: as the name *Israel*, added vnto *Iacob*, made the Patriarke the more renowmed.

Exod. 25. 31

Apoc. 1. 13.

Gen. 32. 28.

The

The reason taken from the example of *Gods resting*: from the *worke* of the *Creation* of the *World*, continued in force, till the *Sonne* of *God ceased* from the *worke* of the *Redemption* of the *World*, and then the *former gaue* place to the latter.

4. Because it was foretold in the *Old Testament*, that the *Sabbath* should be kept (vnder the *New Testament*) on the *first day* of the weeke.

For first, in the 110. *Psalme*, which is a Prophecie of *Christ*, and his Kingdome; it is plainly foretold, that there should *bee a solemne day of Assembling, wherein all Christs people should willingly come together in the beautie of holinesse*. In so much, that *varaine* of (peace) *shall be vpon those Families, that in that Feast will not goe vp to Ierusalem*, (the Church) *to worship the King, the Lord of Hosts*. Now on what day this holy *Feast*, and

Psal. 110.3.

Zach. 13. 17.

Assembly should be kept, *David* sheweth plainly, in *Psalme* 118. which was a propheſie of *Christ* as appeares, *Mat.*21.42. *Act.*4. 11. *Eph.*2.20. as also by the conſent of all the *Iewes*, as *Hierome* witneſſeth. Fore-ſhewing, how *Christ* by his ignominious death ſhould be *as a ſtone reiected of the Builders, or chiefe Rulers of Iudea, and yet by this glorious Reſurrection, ſhould become the chiefe ſtone of the Corner:* hee wiſheth the *whole Church* to keepe holy *that day*, whereupon *Christ* ſhould effect this wonderfull worke; ſaying, *This is the day which the Lord hath made, let vs reioyce and be glad in it.* And ſeeing that vpon this day, that which *Peter* ſaith of *Christ*, appeareth to be true, *That God made him both Lord, and Christ, Act.* 2.36. Therefore the whole Church vnder the *New Teſtament*, muſt celebrate the *Day of Christs Reſurrection. Rabbi Bachay* alſo

Pſal.118.24.

saw

law by the fall of *Adam* on the first day, that on the same day, *the Messias should finish the worke of Mans Redemption.* And alluding to the speech of *Boaz* to *Ruth*, *Sleepe vnto the Morning*, that *Messias* should rest in his grave all their Sabbath day. And hee gathereth from that speech, *Genesis* 1. on the first day, *Let there be light*; that the *Messias* should rise on the *first day of the Weeke*, from death to life, and cause the Spirituall light of the Gospell to enlighten the World, that lay in the shadow of *darkenesse* and death. The Hebrew Author of the Booke, called, *Seder Olam Rabba, cap.* 7. recordeth many memorable things, which were done vpon the first day of the weeke, as so many types; that the chiefe worship of God should (vnder the *New Testament*) bee celebrated vpon this Day. As, *that on this Day the*

Zohar vpon Gen. fol. 21.

H. Broughton. *Require of Concent, pag.* 50. 51.

Ex H. Wolphii, *Claves de Temp. lib.* 1. c. 2.

clonde of Gods Maiestie first sate vpon his people. Aaron and his children, first executed their Priest-hood. God first solemnly blessed his people. The Princes of his people first offered publikely vnto God. The first day, wherein fire descended from Heauen. The first day of the World, of the Yeare of Moneths, of the Weeke, &c. All shadowing that it should be the first and chiefe Holy-day of the New Testament. Saint Augustine proueth by diuers places, and reasons, out of the Holy Scripture, that the Fathers, and all the holy Prophets vnder the Old Testament, did fore-see and know, that our Lords Day was shadow'd by their eighth day of Circumcision. And that the Sabbath should bee changed from the seuenth day, to the eight, or first day of the Weeke. And Innius out of Cyprian, saith, that Circumcision was commanded on the eighth Day, as a Sa-

An. Epist. ad Ianuar. 119. cap. 13.

Sacramentum hoc fuit diui illius octaui, quo Dominus resurrexit ad iustificationē nostram, &c. vt scribit ad Fidum Cypri. anus. lib. 3. Ep. 10. Iun. in Gen. 17. 102.

crament of the eight day, when Christ should arise from the dead. The Councell Foro-Iuliense affirmes, that *Esay* prophecied of the keeping of the Sabbath vpon the first day of the weeke. If this Mysterie was so cleerely seene by the Fathers; vnder the shadowes of the *Old Testament*: sure, the God of this world hath deepely blinded their mindes, who cannot see the truth thereof, vnder the shining light of the Gospel. Therefore this change of the Sabbath *day*, vnder the *New*, was nothing but a fulfilling of that which was prefigured and fore-prophesied vnder the *Old* Testament. 2. Cor. 4. 4.

5. According to their *Lords* minde and Commandement, and the direction of the *Holy Ghost* (which *alway* assisted *them* in their *Ministeriall* Office) the Apostles in all the Christian *Churches* (which they planted) *ordained*, that the Christians

ſtians ſhould keepe the Holy Sabbath, vpon that ſeuenth day, which is the *firſt Day* of the weeke; [a] *Concerning the gathering for the Saints, as I haue ordained in the Churches of* Galatia, *ſo doe yee alſo. Euery firſt day of the Weeke, &c.* [b] *when yee come together in the Church* (being the Lords Day) *to eate the Lords Supper,* [c] *to remember and ſhew the Lords death till hee come, &c.* In which words, note:

1. That the *Apoſtle ordained* this Day to be kept holy: therefore a diuine Inſtitution.

2. That that Day is named the *firſt day* of the weeke: therefore not the *Iewiſh* ſeuenth, or any other.

3. *Euery firſt day* of the weeke: which ſheweth a perpetuitie.

4. That it was ordained in the *Churches of Galatia*, as well

a 1. Cor. 16. 1, 2.

b The Syriack tranſlation hath *Quum congregamini, non ſicut inſtitutum eſt in die Dominj noſtri, comeditis & bibitis.* The Arabian tranſlation alſo hath thus *Non comedi is & habitu pro vt vere dubus Domini noſtri decet & Beza* witneſſeth that in one ancient greek Copie, there is read τὴν κυριακὴν, The Lords Day added to euery firſt Day, &c.

c 1. Cor. 11. 20 25, 26.

as

as of *Corinth*, and hee setled *one vniforme order* in all the [d] *Churches of the Saints*: therefore it was *vniuersall*.

5. That the exercises of this Day, were [a] *collections* for the poore (which appeares by *Act.* 2. 42. and *Iustin Martyrs* testimonie, *Apolog.* 2.) which were gathered in the holy Assembly after *Prayers*, *Preaching* of the Word, and *Administration* of the Sacrament: therefore it was spirituall.

6. That he will haue the *collection* (though necessary) remooued, against his comming, lest it should hinder his preaching: but not their holy meeting on the Lords Day; for it was the time ordained for the publique worship of the Lord, which argueth a necessitie.

And in the same Epistle, S. *Paul* protesteth, that he deliuered them *none other* Ordinance; or

d 1. Cor. 14 33

a As the phrase of breaking of bread, comprehendeth all other exercises of religion. *Act.* 20. 7. So this phrase of laying by in store, comprehendeth all the other exercises of the Sabbath: & why should the Apostle require the collection to bee made on the first day of the Weeke, but because that on this day the holy Assembly was held in the Apostles times. 1. Cor. 22. 3. and 15. 12

or doctrine, but *what hee had received of the Lord.* In so much that hee chargeth them, that *if any man thinke himselfe to bee a Prophet, or Spirituall, let him acknowledge, that the things that I write vnto you, are the Commandements of the Lord.* But hee *wrote* vnto them, and *ordained* among them, to keep their Sabbath on the *first day* of the weeke: therefore to keepe the Sabbath on *that day*, is the very *Commandement* of the Lord. And how can he be *either* a true Prophet, or haue any grace of Gods Spirit in his heart, who, seeing so cleerly the Lords day to haue been instituted and ordained by the Apostles, will not acknowledge the keeping Holy of the *Lords day*, to bee a *Commandement* of the Lord? The *Iewes* confesse this *change* of the Sabbath, to haue beene made by the Apostle, *Peter Alphon. in Dialog. contra Iudaos.*

1. Cor. 14. 37

dees, Tit. 1 2. They are therefore more blinde and sottish than the *Iewes*, who prophanely denie it.

At *Troas* likewise S. *Paul*, together with seuen of the *chiefe* Euangelists of the Church, *Sopater*, *Aristarchus*, *Secundus*, *Gayus*, *Timotheus*, *Tichicus*, and *Trophimus*, and all the Christians that were there, kept the Holy Sabbath on the *first* day of the weeke, in praying, preaching, and receiuing the *Lords Supper*. Act. 20. 4, 5, 6 &c.

And as it is a thing to be noted, that *Luke* saith not, that the Disciples were sent for to heare *Paul* preach, but the *Disciples being come together to breake bread vpon the first day of the weeke*, that is, to be partakers of the holy Communion, at what time the Lords death was, by the preaching of the Word, shewed, 1. *Cor.* 11. 26. *Paul preached vnto them, &c.* And that

that none kept those meetings but Christians, who onely are called Disciples, *Act.* 11.26. But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to goe on their Sabbath *day*, to the place where the Iewes and their Proselytes were wont to pray, and there preached vnto them, *Act.* 16. 12, 13. So that it is as cleere as the Sun e, that it was the Christians vsuall manner, to [a] passe ouer the *Iewish* seuenth *day*, and to keepe the Sabbath, and their holy meetings on the *first* day of the weeke. And why doth S. *Iohn* call this the *Lords day*; but because it was a day knowne to bee generally kept holy, to the honour of the Lord *Iesus* (who *rose* from *death* to *life* vpon *that day*) throughout all the Churches which the Apostles planted? Which S. *Iohn* calleth the [b] *Lords day*; the rather to stirre vp Christians to a *thankefull* remem-

[a] Act. 21.4. &c.

[b] Apoc. 1. 10 *Mos Christianus, &c.* It is the manner of Christians to call it the Lords Day, *Beda in Luc. cap.* 41.

membrance of their *Redemption*, by *Christ* his Resurrection from the dead. And with the day, the *blessing* of the Sabbath is likewise translated to the *Lords Day*, because that all the *Sanctification* belonging to this *new World*, is in *Christ*, and from *him*, conueyed to Christians. Heb. 2. 5. Heb. 2. 11. and 5. 9. And because there cannot *come* a *greater* Authoritie, than that of *Christ* and his *Apostles*: nor the like cause, as the *new Creation* of the World: therefore the Sabbath can neuer bee altered from *this* day, to any *other*, whilest this world lasteth. Adde hereunto, how the *Scripture* noteth, that in the *first planting* and setling of the *Church*, nothing was done, but by the speciall *order* and *direction* of the *Apostles*, 1. *Cor.* 11. 34. 1. *Cor.* 14. 36, 37. *Tit.* 1. 5. *Act.* 15. 6. 24. and the *Apostles* did nothing but what they had warrant for from *Christ*. 1. *Cor.* 11. 23.

To

To ſanctifie then the *Sabbath* on the *ſeuenth Day*, is not a ceremoniall Law *abrogated*: but the Morall and perpetuall Law of God *perfected*. So that the ſame *perpetuall* Commandement, which *bound* the *Iewes* to keepe the Sabbath on *that* ſeuenth day, to celebrate the *Worlds Creation*, *bindes Chriſtians to* ſolemnize the Sabbath, on this *ſeuenth day*, in *memoriall* of the *Worlds Redemption*: for the fourth *Commandement*, being a *Morall* Law, requireth a *ſeuenth day*, to bee kept holy for euer. And the *Moralitie* of this, as of the reſt of the Commandements, is *more religiouſly* to be kept of vs vnder the *Goſpel*, than of the *Iewes* vnder the *Law*, by how much wee (in Baptiſme) haue made a more *ſpeciall Couenant* with God, to keepe his Commandements: and *God* hath couenanted with vs, to free vs from

from the *curse*, and to assist vs with his *Spirit*, to keepe his Lawes. And that this Commandement of the Sabbath (as well as the other nine) is *Morall* and *perpetuall*, may plainely appeare by these reasons:

Ten reasons demonstrating the Commandement of the Sabbath to be Morall.

1. BEcause *all* the reasons of this *Commandement*, are morall and perpetuall: And God hath *bound* vs to the obedience of *this Commandement*, with more forcible reasons, than to *any* of the rest. First, because he did foresee, that irreligious *men* would either more carelesly *neglect*, or more boldly *breake* this *Commandement*, than any other. Secondly, because that in the *practise* of *this* Commandement, the *keeping* of *all* the other consisteth: which

which makes God so often complaine, that *all* his *worship* is neglected or ouerthrowne, when the *Sabbath* is either *neglected* or *transgressed*. It would make a man amazed (saith Mr. *Calvin*) to consider how oft, and with what *zeale and protestation*, *God* requireth all (that will be *his people*) to sanctifie the *seuenth day*: Yea, how the *God of mercie*, *mercilesly* punisheth the breach of this Commandement with cruell death: as though it were the summe of his whole honour and seruice.

Ier. 15. 22. Ezec. 20. 19 20, 21, 24. Ezech, 23, 38.

Ex Bodin. *de repub. lib. 4. cap. 2.*

And it is certaine, that hee who makes no conscience to breake the *Sabbath*, will not (to serue his turne) make any conscience to breake any of the other Commandements, so hee may doe it without *discredit* of his reputation, or *danger* of Mans Law. Therefore *God* placed this *Commandement* in the *middest* of the two Tables, be-

cause

cause the keeping of *it*, is the *best* helpe to the keeping of all the *rest*. The *conscionable* keeping of the Sabbath, is the *Mother* of all Religion, and good discipline in the Church. Take away the Sabbath, and let every Man serue God *when* hee listeth, and what will shortly become of *Religion*, and that *Peace* and *Order*, which God will haue to bee kept in *his Church*? *The Sabbath day is Gods market-day* for the weekes *prouision*, wherein *He* will haue *vs* to come vnto *him*, and *buy of him without Siluer or Money*, the *Bread* of Angels, and *Water* of life, the *Wine* of the Sacraments, and *Milke* of the Word to feede our Soules: *tried Gold*, to enrich our Faith: precious *Eye-salue*, to heale our spirituall blindnesse: and the *white Raiment* of Christs Righteousnesse, to couer our filthy nakednesse. Hee is not *farre from*

1. Cor. 14. 33. 40.

Isa. 55. 1, 2.

Apoc. 3. 18

true

true *pietie*, who makes Conſcience to *keepe* the *Sabbath* day: but hee who can *diſpence* with his Conſcience to *breake* the *Sabbath* for his owne profit or pleaſure, his *heart* never yet felt, what either the *feare* of God, or *true* religion meaneth. For, of *this* Commandement may that ſpeech of S. *Iames* bee verified; *Hee that faileth in one, is guiltie of all.* Seeing therefore, that *God* hath *fenced* this Commandement with ſo many *morall* reaſons, it is euident, that the Commandement it ſelfe is *morall.*

Iames 2 9.

2. Becauſe it was commanded of God to *Adam* in his *Innocencie*: whileſt (holding his happineſſe, not by Faith in *Chriſts Merits*, but by Obedience to *Gods Law*) hee *needed* no Ceremonie, ſhadowing the Redemption of Chriſt. A Sabbath therefore of a *ſeuenth day* cannot bee ſimply a Ceremonie,

nie, but an Essentiall part of Gods worship, enioyned vnto Man, when there was but one condition of all men. And if it was necessary for our *first Parents* to haue a *Sabbath Day*, to serue *God* in their *perfection*; much more need their *Posteritie* to keepe the *Sabbath* in the state of their *corruption*. And seeing *God himselfe* kept *this* day *holy*, how can that *man* be holy, that doth *wilfully* prophane it? Gen. 2. 8.

3. Because it is one of the Commandements which *God* spake with his own mouth, and twice[a] wrote with his *owne* fingers in Tables of stone, to signifie their authoritie and perpetuitie. All that God wrote, were *morall* and *perpetuall* Commandements, and those are reckoned *tenne* in number. If this were now but an abrogated Ceremony, then there were but *nine Commandements*. The Ceremoniall Deut. 4. 13. Deut. 4. 4.

[a] Exod. 34. 1 &c.

monialls that were to bee *abrogated by Christ*, were written all by *Moses*: But this of the Sabboth, with the other nine, written by God himselfe, were put into the Arke, where no ceremoniall Law was put: to shew that they should bee the perpetuall rules of the Church, yet such as none could *perfectly* fulfill and keepe, but onely *Christ*.

Reg. 8. 9. Heb. 9. 3.

4. Because *Christ* professeth, *that hee came not to destroy the morall Law*: and that the *least* of them should not bee *abrogated* in his Kingdome of the *new Testament*. Insomuch, that *whosoever breaketh one of the least of these tenne Commandements, and teacheth men so*, hee should *be called the least in the Kingdome of Heauen: that is*, hee should haue no place in his Church. Now the Morall Law commandeth one *day* of seuen to bee perpetually kept a Holy Sabbath. And Christ himselfe

Rom. 5. 17.

Matth. 5. 19.

expresly

expresly mentioneth the keeping of a *Sabbath* among his Christians, at the destruction of *Ierusalem*, about 42. yeeres after his Resurrection. By which time, all the *Mosaicall* ceremonies (except eating of Bloud, and things strangled) were by a publike Decree of all the Apostles *quite abolished*, and abrogated in Christian Churches. Acts 15.20 21,24,28.

And therefore Christ admonished his Disciples, *to pray that their flight bee not in the Winter, nor on the Sabbath day.* Mat.24.20. Not in the Winter; for that (by reason of the *foulenesse* of the wayes and weather) their flight should bee more *painefull* and *troublesome* vnto them: not vpon the *Sabbath*, because it would bee more *grievous* to their hearts, to spend *that Day* in toyling to save their *lives*, which the Lord had commanded to be spent in *holy exercises*, to comfort their *soules*. Now if the sanctifying

of

of the Sabbath, on this day had beene but *ceremoniall*; it had beene no griefe to haue fled on *this day*, no more than on any *other* day of the weeke. But in that *Christ* doth tender so much this feare and griefe of being driuen to *flie on the Sabbath day*: and therefore wisheth his to pray vnto God, to *prevent* such an occasion: he plainely *demonstrates*, that the *obseruation* of the Sabbath is no abrogated ceremonie, but a *morall* Commandement, confirmed & established by Christ among Christians. If you would know the *day* whereupon Christ appointed Christians to keep the *Sabbath*; S. *Iohn* will tell you that it was on the *Lords day*, *Apo.* 1.10. if you will know on what *day* of the *weeke* that was, S. *Paul* will tel you, that it was on euery *first day* of the weeke, 1. *Cor.* 16.1.

As *Christ* admonished, so *Christians* pray, and according

to their prayers, God (a little before the wars began) *warned* by an *Oracle*, all the *Christians in Ierusalem*, to depart thence & to go to *Pella*, a little towne beyond *Iordan*: and so to escape the wrath of *God*, that should fall vpon that citie and nation. If then a *Christian* should not, without *griefe of heart*, fly for the *safety* of his life on the *Lords day*, with what ioy or *comfort* can a true Christian *neglect the* holy *exercises* of Gods worship in the Church, to spend the greatest part of the *Lords Day*, in prophane and carnall sports, or seruile labour? And seeing the *destruction* of *Ierusalem* was both a *type*, and an assurance of the destruction of the *World*: who seeth not, but that the holy *Sabbath* must continue till the very end of the world?

Euseb. hist. Eccles. 3. cap. 5. It is probable, that this Oracle was that voice (*Migremus hinc*) which with an earthquake was heard by night in the Temple, mentioned by *Iosephus, de bello Iudai co. l. 7. c. 12.* Mat. 24. 34.

5. Because that all the *Ceremoniall* Law was inioyned to the *Iewes onely*, and not to the

Gentiles: but this commandement of the holy Sabbath, (as Matrimony) was instituted of *God*, in the state of *innocencie*, when there was but *one* state of all men, and therefore enioyned to the *Gentiles*, as well as to the *Iewes*. So that all *Magistrates* and *Housholders* were commanded, to *constraine all Strangers* (as well as their *owne Subiects*, and *Family*) to obserue the holy *Sabbath*, as appeares by the fourth Commandement, and practice of *Nehemiah*. All the ceremonies were a *partition-wall* to separate *Iewes* and *Gentiles*. But seeing the *Gentiles* are bound to keep this commandement as well as the *Iewes*, it is euident that it is no *Iewish* ceremony. And seeing the same authority is for the *Sabbath* that is for *marriage*; a man may as well say, that *marriage* is but a ceremoniall Law, as the *Sabbath*. And *remember* that where

Isa.56.

Neh.13.15, &c.

Eph.2.14.

mar-

marriage is tearmed but *once* the couenant of *God*, because instituted by *God* in the *beginning*: So the Sabbath is *euery where* called the *Sabbath of the Lord thy God*, because ordained by *God in the same beginning*, both of *Time*, *state*, and *perpetuitie*: therefore not ceremoniall.

The *corruption* of our nature found in the *manifest opposition* of *wicked men*, and in the *secret vnwillingnes* of *good men* to sanctifie *sincerely* the *Sabbath*, sufficiently demonstrateth, that the commandement of the *Sabbath* is *Spirituall* and *Morall*.

7. Because that as God by a *perpetuall Decree* made the Sun, the Moone, and other Lights in the firmament of Heauen, not onely to diuide the *day from the night*, but also to bee for [a] *signes*, and for [b] *seasons*, and for [c] *dayes*, and for [d] *yeeres*: so hee ordai-

Pro.2.17. Mat.19.7,8 *Nitimur in vetitum* Ho Rom.7.14. Gen.1.14. Iob 9.9. Iob 38.31. Amos 5.8.

a To distinguish twixt Spring and Haruest, Summer & Winter, & to foreshew Iudgments to come.

b *Meadem fig.* Sacred times appointed for Gods holy worship, hauing speciall significations & promises.

One of the seuen dayes

of the weeke from the other. d. *Solar. Sabbataria & Iubili.* Exod.23. 11.12.

ned in the *Church* on earth, the holy Sabbath to bee not onely the *appointed ſeaſon*, for his ſolemne worſhip: but alſo the perpetuall *rule and meaſure of time*: So that as 7. dayes make a *weeke*, foure *weekes* a *moneth*, twelue *moneths* a *yeere*: ſo *ſeuen yeeres* make a *Sabbath of yeeres*, ſeuen *Sabbaths of yeeres* a *Iubilee*, or 80. *Iubilees*, or 4000. yeeres, or after *Ezechiel*, 4000. Cubits, the whole time of the *Old Teſtament*, till Chriſt by his *Baptiſme* and *Preaching*, began the ſtate of the *New Teſtament*. Neither can I heere paſſe ouer without admiration, how the Sacrament of *Circumciſion*, continued in the Church 37. *Iubilees* from *Abraham* to whom it was firſt giuen, vnto the *Baptiſme* of *Chriſt* iu *Iordan*: which was iuſt ſo many *Iubilees* (after *Bucholcerus* accompt) as the World had continued before from *Adam*, to the birth of *Abraham*.

Index Chr. apud Ann. Mundi. 1998

braham. *Moses* began his Ministery in the 80. yeere of his age. *Christ* enters vpon his office in the eighty *Iubilee* of the worlds age. *Ioseph* was thirtie yeeres old, when hee began to rule ouer *Egypt*, *Gen.* 41. 46. and the *Leuites* began to serue in the Tabernacle at thirty yeeres old: So *Christ* likewise, to answer these figures, began his Ministery in the thirtieth *Iubilee* of *Moses*, and when hee began to bee thirty yeeres of age, *Luk.* 2. 23. in the midest of *Daniels* last weeke: and so (continuing his Ministery on earth three yeeres and a halfe) finished our Redemption, and *Daniels* period, by his *innocent death* vpon the Crosse. The most of all the great *Alterations*, and strange *Accidents*, which fell out in the Church, came to passe either in a *Sabbaticall* yeere, or in a yeere of *Iubilee*. For example:

The seuenty weeks of *Daniel*

After Mr. *Robert Pont* his computation. Treatise of the last decaying age of the world, published *Ann. Dom.* 1600. *Robert Pont* treat. of the last age, pag. 17.

beginning the *first yeere of Cyrus*, and the 3439. yeere of the world, containe so many *yeeres*, as the World did *Weekes* of yeeres vnto that time: and so many *weekes of yeeres*, as the world hath lasted *Iubilees*. *Daniels* seuenty weekes of yeares, contained foure hundred and 90. single yeeres of the world before that time, 490. *weekes*, or *Sabbaths* of yeeres. *Daniels* period 70. *weekes*, the worlds 70. *Iubilees*: So that to comfort the Church for their 70. yeers captiuitie, which they had now

Ier. 15. 1, 12. according to *Ieremies* Prophesie, endured in *Babylon*, *Gabriel* tels *Daniel*, that at the end of

Ezra 1. 1. 70. *weekes*, or *Sabbaths of yeeres*, that is, 70. times 7. yeeres, or 490. yeeres, their eternall redemption from hell, should bee effected by the death of *Christ*, as sure as they were now redeemed from the captiuity of *Babylon*. This period of *Daniel*, con-

contained 70. *Sabbaths*, or 10. *Iubilees* of yeeres, began at the *first libertie*, granted the *Iewes* by *Cyrus*, in the first yeere of his reigne ouer the *Babylonians*, mentioned, *Ezr.* 1. 1. and ends iustly at the time that *Christ* dyed vpon the crosse. From the death of *Christ*, or the last end of *Daniels* weekes, to the seuenty and one yeere of *Christ*, the world is measured by seuen *seales*, or seuen *Sabbaths* of yeeres, making one complete *Iubilee*. From the end of those seuen *seales*, the world is measured to her end by [a] 7. *Trumpets*, each containing 245. yeeres (as some coniecture, about 440. yeeres hence, the truth will appeare.) *Enoch*, the seuenth from *Adam*, hauing liued so many yeeres, as there are *dayes in the yeere*. 365. was translated of GOD in a *Sabbaticall* yeere. *Moses* the seuenth from *Abraham*, as another *Enoch*, is buri-

[a] Apoc. 5. 1 Apo. 8. 2 and 9. 7. *Napier*, on the Apoc. proposition 6, 8, 9. & his Resolution.

ed of God, but borne in a *Sabbaticall* yeere of the world, 2373. and in the 777. yeere since the flood (after *Broughtons* computation) is *saued*, as a new *Noah* in a Reede *Arke*, and liueth a *Builder* of the Church, so long as *Noah* was *building* the *Arke*, 120. yeeres. The promise was made to *Abraham* in a Sabbaticall yeere, beeing 2023. of the world. The fifth yeere of *Ioshuah* being 2500. yeeres from the Creation of the World, wherein the land was possessed, and diuided among the Children of *Israel*, was a *Sabbaticall* yeere, and the [a]50. *Iubilee* from the creation of the world. At this yeere *Moses* beginnes his *Iubilee*, by which (as with a chaine of thirty linkes) heereeth the parting of *Canaans* possession to the *Israelites* by *Ioshuah*, to the opening of the *Kingdome of Heauen* to all beleeuers by *Iesus*. And so carri-

eth

Pont. Of the last age of the World, pag. 12. Buchol. 2. *Index* Ch. Broughtons consent. *A.M.* 1430. Deut. 3. 4. Pont. *Ibid.* & Scaliger Buchol.

a Pont. p. 11. Buch. *Chron. apud A.M.* 2500.

eth them. Church of the Iewes by a [b] ioyfull ſtreame of *Iubilees* from the *Type* to the *ſubſtance*, from *Canaan* to *Heauen*, from *Ioſhuah* to *Ieſus*: for Chriſt at the end of *Moſes* thirtie *Iubilees*, and the beginning of the 30. yeere of his age, at his Baptiſme *openeth heauen*, and giues the *cleereſt viſion* of the *bleſſed Trinity*, that was ſeene ſince the world began. And by the ſiluer *trumpet* of his *Goſpell*, proclaimes, according to the Propheſie of *Eſay*, eternall Redemption to all that repent, and beleeue in him.

And the yeere of our Saui-our Chriſts birth, beeing the 3948. of the world, was the end of a *Sabbaticall* yeere: and the * 564. *Septenary* of the World *Moſes* maketh the common age of all men, to bee *tentimes ſeuen*, Pſalme 90. and euery ſeuenth yeere commonly produceth ſome notable

T 5 change

[b] Iubilee, ſome deriue of Trumpets or Rams hornes, wherewith the Iubilee was ſounded: others from *Jubal* a ſtreame, becauſe they carry vs to the death of Chriſt, the author of our eternal reſt & ioy, Iſa. 61. Luke 4.

* *Pont.* of the laſt decaying age, of th World *pag.* 12, 13, 2, 1.

change or accident in Mans life; And no wonder, for as *Hypocrates* affirmeth, that a childe in his mothers wombe, on the seuenth day of his *Conception*, hath *all his members* finished, & from that day groweth to the perfection of *birth*: which is alwaies either the ninth, or seuenth month. At *seuen yeeres old*, the child *casts his teeth*, and receiues new. And euery *seuenth yeere* after, there is some alteration or change in Mans life; especially at *nine times seuen*, the *Climacterick* yeere, which by experience is found to haue beene fatall to many of those learned [b] men, who haue beene the chiefest lights of the World. And if they escaped that yeere; yet most of them haue departed this life in a *septenary* yeere. *Lamech* dyed in the yeere of his life, 777. *Methusalem*, the longest liuer of the sons of men, dyed when he be-

[a] *Expertum est in pleriſque mortibus 3. annum cũ periculo & clade aliqua venire aut corporis morbique grauioris, aut vitæ interitus, aut animi egritudinis.* Agelli. l. 1. c. 7. Auguſt. in Ep. ad Caium. *nepotem exultat, ſe nonagenũ centeſimum ſeptimum ſeptuagenarium omnium 63. euaſiſſe,* Bodin. *de Repub.* l. 4. c. 2.

[b] *Ariſtotle, Cicero, Bernard, Boccas.*

began to enter his 900. and 70. yeere. *Abraham* dyed, when hee had liued 25. times 7. yeeres. *Iacob* when hee had liued 21. times 7. yeeres. *Dauid*, after hee had liued 10. times 7. yeeres. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) dyed on the same day of the yeere that hee was borne: so did the Mayden Queene * *Elizabeth*, of blessed and neuer-dying memorie, who came into this world, the *Eue of the Natiuitie of the blessed Virgin Mary*: and went out of this world, on the *Eue of the Annunciation of the Virgin Mary*. *Hippocrates* dyed in the 15. *septenary*: *Hierame*, and *Isocrates*, in their 13. *Plinie*, *Bartolus*, and *Cæsar*, in their 8. *septenary*. And *Iohannes de temporibus*, who liued 361. yeeres, dyed in the 53. *septenary* of his life. The like might bee obserued of innumerable others. And indeede the whole

Erasmus, *Luther*, *Melanction*, *Sturmius*.

* Shee was, shee is (what can there more bee said?) In earth the first, in heauen the second *Maid*.

Bodin, *Buchole*.

whole life of *a man* is measured by the *Sabbath:* for how many yeeres soeuer a man liueth here, yet his life is but a life of *seuen dayes*, multiplied: so that in the number of 7. there is a mysticall perfection, which our vnderstanding cannot attaine vnto.

Climax, vitæ virorum ferè septentrys, aut novenaryis. Fœminarum verò senaryis definitur, Bodin. *de Rep. l. 4. cap. 2.*

All which *Diuine* disposition of admirable things, so oft by *seuens*, call vpon vs to a continuall meditation of the blessed *Seuenth day-Sabbath*, in knowing and worshipping *GOD* in this life: that so from Sabbath, to Sabbath, wee may be translated to the eternall glorious *Sabbath* of rest and blisse, in the life to come.

By the consideration whereof, any man that looketh into the *holy history*, may easily perceiue, that the whole *course* of the world is drawn, and guided by a *certaine Chaine* of Gods prouidence, disposing all *things* in *number*, *measure*, and *weight*.

All

All *times* are therefore measured by the *Sabbath*, so that time and the Sabbath can neuer bee separated: And the *Angell* sweares, that *this measuring of time* shall continue, *till that time* shall bee no more: And as the Sabbath had his *first institution* in the *first Booke* of the Scriptures, so hath it its *confirmation* in the *last*: and as this Booke doth *authorize* this day; so this day *graceth* the Booke: in that the matter thereof was reuealed vpon so holy a day, the *Lords* reuelation vpon the *Lords* Day. As well therefore may they pull the Sunne, Moone, and Starres out of the Heauens, as abolish the holy Sabbath, (Times Mete-rod) out of the Church: seeing the Sabbath is ordained in the *Church* (as well as the Sunne and Moone in the firmament) for the distinction of times.

H. Wolph. *procem. chro.* Apoc. 10. 6. *Tempus est rerum mundanarum duratio extrinsecus obseruata,* H. Wolph. *Chron. cap.* 1 *Tempus cum mundo cœpit, & vnà desiturum est, ibid.* Gen. 2. 3. Apoc. 1. 10.

8. Because that the whole Church

Church by an [a] vniuerſall conſent, euer ſince the *Apoſtles* time, haue ſtill held the commandement of the *Sabbath*, to bee the morall and perpetuall Law of God, and the keeping of the *Sabbath* on the *firſt* day of the weeke, to be the inſtitution of *Chriſt* and his *Apoſtles*.

The Synode, called *Synodus Colonienſis* ſaith, that the *Lords Day* hath beene famous in the Church euer ſince the *Apoſtles* time. *Ignatius* Biſhop of *Antioch* liuing in S. *Johns* time, ſaith, *Let euery one that loueth Chriſt, keepe holy the Lords Day, renowned by his Reſurrection, which is the Queene of dayes, in which death is ouercome, and life is ſprung vp in Chriſt.* *Iuſtin Martyr*, who liued not long after him, ſheweth, how the Chriſtians kept their *Sabbath* on the *Lords Day*, as wee doe. *Origen*, who liued about 180. yeeres after Chriſt, ſhewes the reaſon why

a *Si quid horum tota die per obem frequentat Eccleſia. Nam hoc quin ita faciendum ſit diſputare, inſolentiſſime inſanie eſt.* Aug. Epiſt. 118. ad Ian.

Synod. Col. par. 9. c. 9.

Ignat. *ad Magneſ.*

Apolo. 2.

Origen. *Homilia 7. ſuper Exo. 1.*

why the Sabbath is translated to the Lords Day. *Augustine* saith, *That the Lords Day was declared vnto the Church by the Resurrection of the Lord vpon that Day. Et ex illo cœpit habere festivitatem suam*, and by Christ it was first ordained to be kept holy: and in another place, *that the Apostles appointed the Lords Day to bee kept with all religious solemnity, because that vpon that Day our Redeemer rose from the dead, which also is therefore called the Lords Day.*

Epist. ad Ianuar. 119 cap. 13. & ad Cassul. Epist. 86. Aug. de tem. serm. 251.

As therefore *David* said of the *Citie of God*, so may I say of the *Lords Day*, *Glorious things are spoken of the Day of the Lord*: for it was the *Birth-day* of the world, the *first day* wherein all creatures began to haue beeing. In it, *Light* was drawne out of *darkenesse*. In it the Law was giuen on Mount *Sinai*. In it the *Lord* rose from death to life. In it the *Saints* came out of their graues,

Psal. 87. 3. *Aug. de tem. ser. 251. & 154. Cont. Const. can. 8.* Wolphius. *chron. lib. 1. cap. 110.* Muff. Bipont. *postil. Dom. Pasch.* Mat. 27. 52. Codoman. *Annal. An. Mun. 2515.*

graues, assuring that on it *Christians* should rise to *newnes* of life. In it the *Holy Ghost* descended vpon the *Apostles*. And it is very probable, that on the *seuenth Day*, when the *seuen Trumpets* haue blowne, the cursed *Iericho* of this world shall fall, and our true *Iesus* shall giue vs the *promised* possession of the *heauenly Canaan*.

Iosh. 6. 13. Apoc. 10. 7.

Hee that would see the vniforme consent of Antiquitie, and practice of the primitiue Church in this point, let him read *Eusebius* Ecclesiasticall history, *Lib. 4. cap. 23. Tertullian lib. de Idolatria, cap. 14. Chrys. Serm. 5. de resurrectione. Constit. Apost. lib. 7. cap. 37. Cyril in Iohan. lib. 12. cap. 58.* Of this iudgement are all the second new writers: see *Foxe* on the *Apoc. 1. 10. Bucer. in Mat. 11. 11. Gualt. in Malac. 3. Hom. 23. Fulke* on the Rhemish Testam. Apoc.

Aug. ad Casul. Ep. 86. & ad Ian. 119. cap. 19. Aug. Serm. tempt. 251. & 154. & Con. 6. Constant. cap. 8.

Apoc. 1. *Chem.* Exam. Con. Trid. par. 4. *De diebus Festis. Wolph. Chronol. lib. 2. cap. 1.* * *Armin. Thes. in 4. præcept.* and innumerable others. Learned *Iunius* shal speake for all: *Quamobrem cum Dies Dominicus, &c. Wherefore seeing the Lords day is both by the fact of Christ* (viz. *his Resurrection, and often appearing to his Disciples vpon that day, (by the example and institution of the Apostles, and by the continuall practice of the Ancient Church, and by the testimony of the Scripture, obserued and substituted into the place of the Iewish Sabbath,* inepte faciunt, *they doe foolishly, who say that the obseruation of the Lords Day is of tradition, and not from the Scripture, that by this meanes they might establish the Traditions of men.* And againe, *The cause of this change is the resurrection of Christ, and the benefit of the restoring of the Church by Christ, the*

* *Non dubitamus quin varie apud Christianos Sabbatum violetur, non abstinendo abijs quæ alijs diebus licita sunt.* Armin. Iunius. *Prælect. in Gen. 23.*

the remembrance of which benefit did succeede in the place of the memory of the creation, Non humana traditione, sed Christi ipsius obseruatione & instituto: *Not by the tradition of man, but by the obseruation and appointment of Christ, who both on the day of his resurrection, and on euery eighth day after, vnto his ascension into heauen, did appeare vnto his Disciples, and came into their assemblies.*

9. Because that the Lord himselfe expoundeth the *end* of the Sabbath, to bee a *signe and document for euer, betwixt him & his people, that hee is* Iehouah, *by whom they are sanctified*: and therefore must onely of them bee *worshipped*: and vpon the paine of death, chargeth his people for euer to keepe this memoriall vnuiolated. But this end is morall and perpetuall. Therefore the Sabbath is morall and perpetuall. What God hath

Exo.31.13, 14,&c. Ezech.20. 12,20. Eze.46.1. 2,3,&c. Exo.35.2. *Armin. disput. Theol. in præcept.4* Rom.14. Act.10.15.

hath perpetually sanctified, let no man euer presume to make common or prophane. Vpon this ground it is, that the commandement tearmes this Day, the *Sabbath of the Lord thy God.* Isa.58.13. And God himselfe calles it, *his Holy Day.* And vpon the same ground likewise, the *old Testament* consecrated all their Sabbaths & holy dayes, to the worship and honour of *God* alone. To dedicate therfore a *Sabbath* to the honour of any creature, is grosse *Idolatry.* For the first Table makes it a part of Gods worship, to haue a Sabbath to his honour: So doth *Levit.* 23. 3.37,38. &c. and *Ezec.*20.20. *Nehe.* 9. 14. the *Sabbath is put* for the *whole worship of God.* And our Sauiour teacheth, that *wee must worship the Lord God onely, Matth.* 4. and therefore keepe a Sabbath to the onely honour of *God.* The holy Ghost notes it as one of *Ieroboames* greatest

greatest sinnes: That hee ordained a feast *from the deuice of his owne heart*, 1. *King.* 12. 33. And God threatneth *to visit Israel for keeping the dayes of* Baalim: that is, or *Lords*, as Papists doe of Saints, *Hos.* 2. 13. but saith that such *forget* him. And so indeede none are lesse carefull in *keeping* the *Lords Sabbath*, then they who are most *superstitious* obseruers of *Mens holy-dayes*. The Church of *Rome* therefore commits grosse *Idolatry*.

Reade H. *Wolphius Chronol. de Tem. lib. 2. c. 4. pag. 118. & cap. 7. pag 104. &c.*

Firſt, in taking vpon her to *ordaine Sabbaths*, which belongs onely vnto the *Lord of the Sabbath* to doe.

Secondly, in *dedicating* those Holy-dayes to the *Honour of Creatures*, which in effect is to make them *sanctifying Gods*.

Thirdly, in tying to these dayes, *Gods worship*, *prayers*, *fasting* and *merit*.

Fourthly, in exacting on these dayes of *Mens inuention*, a

greater

greater measure of solemnity and sanctification, than vpon the *Lords Day*, which is *Gods Commandement*, which in effect is to preferre *Antichrist* before *Christ*. Our *Church* hath iustly abolished all superstitious and idolatrous feasts: and onely retaines a few holy-dayes to the honour of God *alone*, easing of seruants, *Deut.* 5. 14. though long custome forceth to vse the *old* names, for *ciuill* distinction: As *Luke* vsed the *prophane* names of *Castor* and *Pollux*, *Act.* 28. 11. and *Christians* of *Fortunatus*, 1. *Cor.* 16. 17. *Mercurius*, *Rom.* 16. 14. and *Iewes of Mardocheus day*, 2. *Machab.* 15. 17.

10. Lastly, the examples of Gods *Iudgements* on Sabbath-breakers, may sufficiently seale vnto them, whose hearts are not *seared*, how wrathfully Almighty God is displeased with them, who are wilfull prophaners

ners of the *Lords Day*.

The Lord (who is otherwise the God of mercy) commanded *Moses* to stone to death the man, who (of a *presumptuous* mind) would openly goe to gather Stickes on the *Sabbath* Day. The fact was small, True: but his sinne was the greater, that (for so small an occasion) would presume to breake so great a commandement.

Num. 15. 32

Nicanor offering to fight against the *Iewes* on the *Sabbath* Day, was slaine himselfe, and 35000. of his men.

2 Mac. 8. 27, 28.

A Husband-man grinding corne vpon the Lords Day, had his Meale burnt to ashes.

Cant. Magdel. 12. c. 6.

Another carying Corne on *this day*, had his Barne, and all his Corne therein burnt with fire from *heauen* the next night after.

Disp. de tempore, serm. 1. 17.

Also a certaine Noble man (prophaning the Sabbath vsually in hunting) had a Childe by

Tho. Cantipra. lib. 2. *de lap. Templi admiran. vindict. diu. Thec. hist.*

by his wife, with a head like a dog, and with eares and chaps, eryng like a hound.

A couetous *Flaxe-wife* at *Kinstat* in *France*, *Anno* 1559. vsing with her *Maids* to worke at her Trade on the *Lords Day*, it seemed vnto *them*, that *fire* issued out of the *Flaxe*, but did no harme: the next *Sabbath* it tooke fire indeede, but was quickly quenched: but not taking warning by this, the *third Sunday* after it tooke fire again, burnt the house, and so scorched the *wretched woman*, with two of her children, that they dyed the next day: but (through Gods mercy) a childe in the cradle was taken out of the fire aliue and vnburnt.

Iohan. Fin. *l.3 de Miraculis.*

On the 13. of *Ianuary*, *Anno Dom.* 1582. beeing the *Lords Day*, the Scaffold fell in *Paris Garden*, vnder the people, at a *Bear-baiting*, so that eight were suddenly slaine, innumerable hurt

Stowes Abridgment. Anno 1582. *Discite iam moniti Dominum non temnere Christum.*

hurt and maimed. A warning to such, who take *more pleasure* on the *Lords day* to be in a *Theater* beholding *carnall sports*, then to bee in the *Church*, serving God with the *spirituall workes of Piety*.

Many fearefull examples of Gods Iudgements by fire, haue in our dayes bin shewed vpon diuers *townes*, where the prophanation of the *Lords* day hath bin *openly* countenanced.

Stratford vpon Auon was twice on the same day twelue-moneth (beeing the Lords day) almost consumed with fire: chiefely for prophaning the *Lords Sabbaths*, and for contemning his word in the mouth of his faithfull *Ministers*.

Teuerton in Deuonshire, whose *remembrance* makes my *heart bleed*) was oftentimes admonished by her godly Preacher, that GOD would bring some heauy Iudgement on the Towne, for their horrible pro-

prophanation of the *Lords Day*, occasioned, chiefly, by their Market on the day following. Not long after his death, on the third of *April*, *Ann. Dom.* 1598. God (in lesse then halfe an houre) consumed, with a sudden and fearefull fire, the whole Towne except onely the *Church*, the *Court-house*, and the *Almes-houses*, or a few poore peoples dwelling, where a man might haue seene 400. dwelling houses all at once on fire; and aboue fiftie persons consumed with the flame. And now againe since the former Edition of this booke, on the fift of *August* last, 1612. (14. yeeres since the former *fire* (the whole Towne was againe fired, and consumed, except some thirtie *houses of poore people*, with the *Schoole-house*, and *Almes-houses*. They are blinde, who see not in this, the finger of GOD. God grant them grace

Whilest the Preachers cryed in the Church, prophaneneſſe, prophanneſſe, *Gain* would not suffer them to heare; therfore when they cryed fire, fire, in the streete, *God* would not suffer any to help.

when it is next built, to change their Market-day, and to remoove all occasions of prophaning the *Lords Day*. Let other Townes remember the *Tower of Siloe*, *Luke* 13. 4. and take warning by their neighbours chastisements; feare GODS threatnings, *Ier.* 17. 7. and beleeue Gods Prophets, if they will prosper, 1. *Chron.* 20. 20.

Many other examples of Gods iudgements might bee alleadged: but if these are not sufficient to terrifie thy heart from the wilfull prophanation of the *Lords Day*; proceed in thy prophanation: it may bee the *Lord* will make thee the next example, to teach others to keepe his *Sabbaths* better.

Hee punisheth *some* in this life, to signifie how hee will plague all wilfull transgressions of his Sabbaths at the last day.

Thus wee haue proued, that the Commandement of the Sab-

Sabbath is *Morall*, and that the change of it from the Seventh, to the first day of the weeke, was instituted by the authority of *Christ*, and of his *Apostles*. But as in promulgating of the Law, diuers ceremonies peculiar to the Iewes, were annexed, the rather to bind that people to the more carefull performance thereof, as to the first Commandement, *their deliuerance from Egypt*, shaddowing *their redemption from Hell*: to the fift Commandement, *length of dayes in Canaan*: typing *eternall life in Heauen*: to the sixt Commandement, *Abstinence from blood and things strangled*, figuring the care to *abstaine* from all kinde of Murther: and to the whole Law, the ceremony of a *Parchment-lace*, putting them in minde to keepe within the limits of the Law. So likewise to the fourth Commandement were added *some Ceremo-*

a Num. 15. 38.

nies which peculiarly belonged to the *Iewes*, and no other people: as first, the *double* [a] *Sacrifices* appointed for them on the Sabbath Day, shaddowing how God will bee serued on the Sabbath, with greater obedience than on the week dayes. Secondly, the [b] *rigid, and strict ceasing from making of Fire*, [c] dressing of meate, and all bodily labour, both [d] remembring them of their full deliuerance by *Moses* conduct from the fiery Furnace, and slauery of *Egypt*, vpon [e] that day: as also shaddowing vnto them *the eternall redemption of their Soules from hell*, by the death of *Christ*. Thirdly, the keeping of the Sabbath vpon *the precise seuenth day, in order of the Creation*: shadowing to the *Iewes* that *Christ* by his death, & resting on the Sabbath, in the Graue, should bring them *rest & ease*, from the burthen and yoke of the Legall cere-

[a] Num. 28. 9, 10.

[b] Exo. 35. 23
[c] Exo. 16. 23.
[d] Deu. 5. 5.
[e] It was the Sabbath Day, on which *Moses*, and the children of Israel sang to God, when *Pharaoh* and his Hoste were drowned in the Sea. Exod. 15. See *Trem.* and *Iun.* notes on Deut. 5. 15. and on Exo. 12. 15.

ceremonies, *which neither they nor their Fathers were able to beare*, Act. 15. 10. Col. 2. 16, 17.

And howsoeuer in *Paradise* before mans Fall, the keeping of the Sabbath on the seuenth day of the *Creation*, was not a *Ceremony*, but an *Argument* of *perfection*: yet after the Fall, it became *Ceremoniall* and subiect to change in respect of the restauration by Christ; as *Mans life* before the fall, beeing *Immortall*, became afterwards *Mortall*; and *nakednesse* being an ornament before, became afterwards a *shame*; and *Marriage* became a type of the *Mysticall vnion* betwixt CHRIST and his *Church*, *Ephes.* 5. And to fulfil the Ceremonies (added for the *Iewes* sake vnto the *Sabbath*) Christ at his Death rested in the graue all the *Iewish Sabbath days*, and by that rest, fulfilled all those *Ceremoniall necessaries*. Now, as the

ceasing of the Ceremonies annexed to the 1. 3. and 5. Commandements, and to Marriage, did not abolish those Commandements, and Marriage; nor cause them to cease from being the perpetuall Rules of Gods worship, and mans righteousnesse: no more did the abrogating of the *Ceremonies* annexed to the *Sabbath*, abolish the morality of the Commandement of the Sabbath; so that though the *Ceremonies* bee abolished: by the accesse of the *Substance*; and the *Shaddow* overshadowed by the *Body* (which is *Christ*) yet the holy *rest* (which was commanded & kept, before either the Iewes were a people, or those Ceremonies annexed to the Sabbath) still continued as Gods perpetuall law; whereby *all the posteritie of Adam* are bound to rest from their *ordinary busines*, that they may wholly spend e-

uery *seuenth* day in the solemne worship, and onely seruice of God their Creator and Redeemer; but in the substance of the fourth Commandement, there is not found one word of any ceremony.

The chiefe obiections against the morality of the *Sabbath*, are three.

1. That of *Paul* to the Galatians, *Ye obserue dayes, and moneths, and times, and yeeres, &c.* But there the Apostle condemnes not the *morall Sabbath*, (which wee call the *Lords Day*: and which *hee himselfe* ordained according to Christs commandement, in the same *Churches* of *Galatia* and *Corinth*, and kept himselfe in other Churches) but he speakes of the Iewish dayes, and times, and yeeres, and the keeping of the Sabbath on the *seuenth day* from the Creation, which hee tearmeth *shadowes of things to come*, abolished now

Obiect. Gal. 4. 10.

1 Cor. 16. 1 and 14. 37.

Acts 20. 7.

Col.2.17 Leuit.23. 37,38.

by Christ the body; and in the Law are called *Sabbaths*; but distinguished from the *moral Sabbath*.

Obiect.3. Col.2.16.

2. That of *Paul* to the *Colossians*: *Let no man therefore condemne you in meate and drinke, or in respect of an holy day, or of the new moone, or of the Sabbath dayes.* But here the Apostle meaneth the *Iewish* ceremoniall Sabbaths, not the *Christian Lords Day*, as before.

Obiect.3. Rom.14.15.

3. That of the same Apostle to the *Romanes*, *This man esteemeth one day aboue another day; and another counteth euery day alike, &c.*

But S. *Paul* makes no such account: for the question there is not betweene *Iew* and *Gentiles*, but betweene the *stronger* and *weaker* Christians. The *stronger* esteemed one day aboue another, as appears in that there was a day both commanded, & receiued in the Church,

Rom.15.1.

euery

euery where knowne and honoured by the Name of the *Lords Day*. And therefore *Paul* saith here, that *hee that obserued this Day, obserued it vnto the Lord*. The obseruation whereof, because of the change of the Iewish *seuenth day*, some weake *Christians* (as many now adayes) though not so necessary: so that if men (because the *Iewish* day is abrogated) will not honour and keepe holy the *Lords Day*, but count it like *other dayes*: it is an argument (saith the Apostle) of their weakenesse, whose infirmity must be borne, till they haue time to bee further instructed and perswaded. Other obiections are friuolous, and not worth the answering.

The true manner of keeping holy the Lords Day.

NOw the sanctifying of the Sabbath consists in

two things: First, *In resting from all seruile and common businesse, pertaining to our naturall life.* Secondly, *in consecrating that rest wholly to the seruice of God, and the vse of those holy meanes, which belong to our Spirituall life.*

For the first.

1. *The seruile and common workes, from which wee are to cease, are generally all ciuill workes from the least to the greatest.*

a Exo.31. 20,30. Exo.31. 13, 14.

More particularly:

First, from all the workes of our calling, though it were *reaping in the time of harvest.*

Secondly, from carrying *burthens*, as Carriers doe: or riding abroad for *profit*, or for *pleasure*: God hath commanded that the beasts should rest on the *Sabbath Day*, because all occasion of trauelling or labouring with them should bee cut off from man. GOD giues them that Day a rest, and hee that, *without necessity*, deprines them

Exo.31. 15. &c. Exo.34. 21. Neh.13.39. Ier.17.21, 22,27.

Deu.5.14.

them of their rest on the Lords day: the *groanes* of the poore tyred beasts, shall, in the day of th Lord, rise vp in *Iudgement* against him. Likewise such as spend the greatest part of this day in *trimming*, *painting* and *pampering* of themselues, like *Iezabels*, doing the *deuels* worke vpon *Gods Day*. Rom.8.22. Deut.24.4. 1 Cor.9.9.

Thirdly, from keeping of *Faires* or *Markets*, which for the most part God punisheth with pestilence, fire, and strange floods. Neh.10.15, 16,17.

Fourthly, from studying any Bookes or Science, but the holy Scriptures, and Diuinitie. For our study must be *to bee rauished in spirit vpon the Lords Day*. In a word, thou must on that day cease in thy calling to doe thy worke; that the *Lord* by his calling, may do *his* worke in thee. For whatsoeuer is gotten by *common working* on this day, shall neuer bee *blessed* of the Lord,

Lord: but it will proue like *Achans* gold, which beeing got contrary to the Lords Commandement, brought the *fire* of *Gods* curse vpon all the rest which hee had lawfully gotten. And if *Christ* scourged them out as *theeues*, who bought and sold in his *Temple*, (which was but a *ceremony* shortly to be abrogated:) is it to bee thought, that he will euer suffer those to escape vnpunished (who contrary to his Commandement) buy and sell on the *Sabbath Day*, which is his perpetuall Law. Christ calleth such, sacrilegious Theeues; and as well may they steale the *Communion Cup* from the *Lords Table*, as steale from God, the chiefest part of the *Lords Day*, to consume it in their owne lusts. Such shall one day finde, the Iudgements of *God* heauier than the opinions of *man*.

Fiftly, from all *recreations*, and

and *sports*, which at other times are lawfull: for if lawfull works be forbidden on this day, much more lawfull sports, which doe more steale away our affections from the contemplation of *heauenly* things, then any bodily worke or labour. Neither can there bee vnto any man (that *delighteth* in the Lord) any greater *delight* or *recreation*, than the *sanctifying the Lords Day*. For can there bee any greater ioy for a *person condemned*, than to come to his Princes house to haue his *pardon* sealed? For one that is deadly *sicke*, to come to a *Physician* that can *cure him*? Or for a *prodigall* child that fed on the huskes of Swine, to be admitted to eate the bread of life, at his *Fathers* Table? Or for him who feares for sin the tidings of death, to come to heare from *God* the assurance of eternall life? If thou wilt allow thy selfe, or thy seruant recreation;

Isa. 58. 13, 14.

Psal. 37.

recreation; allow it in the five dayes which are *thine*: not on the *Lords Day*, which is neither *thine* nor *theirs*. No *bodily recreation* therefore is to be vsed on this day: but so farre as it may helpe the *soule* to do more cheerefully the *Seruice of the Lord*.

Eph. 5. 18. 19.

Sixtly, from *grosse feeding*, *liberall drinking* of Wine, too strong drinke, which may make vs either *drowzie*, or *vnapt* to serue God with our hearts and minds.

Rom. 2. 11. Deu. 28. 47.

Seuenthly, from all talking about worldly things, which hindereth the sanctifying of the *Sabbath*, *more* than working, seeing one may *worke alone*, but cannot *talke* but with *others*.

Isa. 58. 13.

He that keepes the *Sabbath*, onely by resting from his *ordinary* worke, keepes it but as a *Beast*. But *rest* on this day, is so farre commanded to Christians, as it is an *helpe* to *sanctification*:

fication: and *labour* so farre forbidden, as it is an *impediment* to the outward and inward *worship* of God.

If then those recreations, which are lawfull at other times, are on the *Sabbath* not *allowed*; much more *those* that are altogether at *all times* vnlawfull. Who without mourning can indure to see Christians keepe the Lords Day, as if they celebrated a feast rather to *Bacchus*, then to the honour of the Lord Iesus, the Saviour & Redeemer of the World? For hauing serued *God* but an *houre* in outward shew, they spend the rest of the Lords Day, in *sitting downe to eate and drinke, and rise vp to play*: First *belasting* their bellies with *eating* and *drinking*; and then feeding their lusts, with *playing* and *dancing*. Against which prophanation, *all* holy Diuines, both *old* and *new*, haue in their times most

1 Cor. 10. 7.

Exo. 32. 7. 18, 19.

bitterly

bitterly inueighed. Inſo much, that *Auguſtine* affirmeth, that *it was better to plough then to daunce vpon the Sabbath Day.*

Melius enim arare quam ſaltare in Sabbato. Aug. in tit. Pſal. 91.

Now in the Name of *Almighty God* (who reſted, hauing created Heauen and Earth) and of his *eternall* Sonne *Ieſus*, and *Redeemer* of his *Church*, who ſhall ſhortly come, on the dreadfull day of Doome, to iudge all men according to the obedience which they haue ſhewed to his Commandements; I require thee who readeſt theſe words, as thou wilt anſwer before the face of Chriſt, and all his holy Angels at that day, that thou better weigh and conſider, whether *Daneing, Stage-playing, Maſking, Carding, Dicing, Tabling, Cheſſeplaying, Bowling, Shooting, Beare-baiting, Carowſing, Tipling, and ſuch other fooleries of Robin-hood, Morice-dances, Wakes, and Maygames*, bee exercises

Act. 17. 31. Rom 2. 12, &c. 2 Theſ. 2. 8, &c.

ercises that God will *bleſſe* and allow on the *Sabbath Day*. And ſeeing that no action ought to bee done that day, but ſuch as whereby wee either *bleſſe God*, or looke to receiue a *bleſſing* from God; how dareſt thou doe thoſe things on that bleſſed *day*, on which thou dareſt not to pray to *God* to beſtow a *bleſſing* on it to thy vſe? Heare this, and tremble at this, *O prophane youth of a prophane age!*

O heart all frozen, and voide of the feeling of the grace of *God*! that hauing *euery* day in ſixe, euery *houre* in euery day, euery *minute* in euery houre, ſo taſted the ſweete mercy of thy God in Chriſt, without which thou hadſt periſhed euery moment! Yet canſt not finde in thy corrupt and irreligious heart, to ſpend in thy Maſters ſeruice that *one day* of the weeke, which hee had reſerued for his *owne* praiſe and worſhip: Let men

men in *defence* of their prophaneneſſe, *obiect* what they will, and *answer* what the diuell puts in their mouthes: yet I would wiſh them to remember, that ſeeing it is an ancient tradition in the Church, that the Lords *second comming* ſhall bee vpon the *Lords Day*; how little ioy they ſhould haue, to bee ouertaken in thoſe carnall *sports*, to pleaſe themſelues: when their Maſter ſhould finde them in ſpirituall Exerciſes ſeruing him. The prophaneſt wretch would then wiſh rather to bee taken *kneeling* at prayers in the Church, then *skipping* like a Goat in a dance. If this cannot moue; yet I would wiſh our impure gallants to remember, that whileſt they thus daunce on the *Lords Day*, (contrary to the *Lords Commandement*) they doe but daunce about the *pits brinke*; and they know not which of them ſhall

Lactan. lib. 7. cap. 2.

first

first *fall* therein. Whereinto being once falne, without repentance, no *greatnesse* can *exempt them* from the vengeance of that great GOD, whose Commandement (contrary to their knowledge and Conscience) they doe thus *presumptuously* transgresse. If then Gods Commandements cannot *deterre* thee: nor Gods Word *advise* thee: I say no more, but what S. *Iohn* said before mee, *He which is filthy, let him bee filthy still.*

Apoc. 22.11

* This was the last and heauiest curse that Saint *John* wished spirituall *Babylon.*

For the second.

2. The *Consecration of the Sabbaths rest consists in performing three sorts of duties*: First, *before*: Secondly, *at*: Thirdly, *after* the publike exercises of the Church.

The duties to bee performed before the publike exercises, are;

1. To *giue ouer working* betime on the *Eue*, that thy body may be the more refreshed, and

and thy minde the better fitted to sanctifie the *Sabbath* on the next day. For want of this *preparation*, thy selfe, and thy Seruants being tyred with labour, and watching the night before, are so heauie, that when you should bee seruing God, and *hearing what his Spirit saith vnto his Church*, for your soules instruction; you cannot hold vp your heads for sleeping: to the *dishonour of God*, the *offence* of the *Church*, and the *shame of your selues:* therefore the *Lord* commands vs not onely to *keepe Holy*, but also to *Remember* afore-hand the Sabbath Day, to keepe it holy, by preparing our hearts, and remouing all businesse that might hinder vs to *consecrate it as a glorious Day vnto the Lord*. Therefore whereas the Lord in the *other* Commandements, doth but either *bid* or *forbid*: but doth *both* in this Commandement, and that with

Apoc. 1. & 3

Isa. 59. 2. &c. and 58, 13, &c.

with a speciall *memorandum*: As if a Master should charge his seruant to looke well vnto *ten things* of great trust; but to haue a *more speciall* care to *remember one* of these ten, for diuers weighty reasons: should not a faithfull seruant that *loues* his Master, shew a *more speciall care* vnto that thing aboue all other businesses?

Thus *Moses* taught the people ouer night to remember the *Sabbath*: and it was an holy custome among our *fore-fathers*, when at the ringing to Prayer on the Eue before, the *Husbandman* would giue ouer his labour in the Field; and the *Tradesman* his worke in the *shop*, and goe to Euening Prayer in the Church, to prepare their soules; that their mindes might more cheerefully attend *Gods worship* on the *Sabbath Day*. Exo. 16.23. &c.

2. To possesse that night *thy vessell*

Exod.9.24. 1 Cor.7.5. Gen.35.2. 1 Thes.4.4 1 Sam.21.5. Exo. 19.16. Psal.9.22. Ecc.4.17.

vessell in Holines and Honour, that thou mayest present thy soule *more purely* in the sight of God the next morning.

3. To rise vp *early* in the *Morning* on the *Sabbath Day*. Be carefull therefore to rise *sooner* on this day, than on other dayes: by how much the *service* of God is to bee preferred before all *earthly* businesses: For there is no *Master* to serue so *good* as *God*; and in the end, *no worke* shall bee better rewarded than his *service*.

4. When thou art vp, consider with thy selfe, what an *impure* sinner thou art; and into what an holy place thou goest to appeare, before the *most holy God*, who seeth thy heart, and hateth all impurity & hypocrisie. Examine thy selfe therfore before thou goest to Church, what *grieuous sinnes* thou hast committed the *weeke past*; *confesse* them vnto God, and *earnestly*

ueſtly pray for the pardon and forgiuenes of them, & ſo *reconcile* thy ſelfe with *God* in *Chriſt*. *Renue* thy *vowes* to walke more conſcionably, and pray for an increaſe of thoſe graces, which thou haſt, and a ſupply of thoſe which thou wanteſt. But eſpecially pray, that thou mayeſt haue *grace* to heare the *Word* of *God* read and preached with *profit*: and that thou mayeſt receiue the holy *Sacrament* with *comfort* (if it bee Communion day) that *God* by his holy *Spirit* would aſſiſt the Preacher, to ſpeake ſomething that may *kill thy ſinne*, and *comfort thy ſoule*: which thou mayeſt doe in this, or the like ſort. Col. 4. 3.

A Morning Prayer for the Sabbath Day.

O *Lord moſt high*, O God eternal, *all whoſe workes are glorious, & whoſe Thoughts are very* Pſ. 91. 1, 2, 3

very deepe: there can bee no better thing, than to praise thy Name, & to declare thy louing kindnes in the Morning, on thy holy and blessed Sabbath Day. For it is thy will and Commandement, that wee should sanctifie this day in thy seruice and praise: and in the thankefull remembrance, as of the *creation* of the world by the power of thy *Word*: so of the *redemption* of Mankinde by the death of thy *Sonne*, *Thine (O Lord) I confesse, is greatnes, and power, and glory, and victorie, and praise: for all that is in Heauen and earth is thine: Thine is the kingdome, O Lord, and thou excellest as head ouer all. Both riches and honour come of thee, and thou reignest ouer all, and in thine hand is power and strength; and in thine hand it is to make great, and to giue grace vnto all.* Now therefore, *O my God*, I praise thy glorious Name; that where I a wretched sinner, hauing so

1 Chro. 29. 11, &c.

many

many wayes prouoked thy Maieſtie to anger and diſpleaſure, thou notwithſtanding, of thy fauour and goodneſſe, (paſſing by my prophaneneſſe and infirmities) haſt vouchſafed to adde this *Sabbath* againe into the number of my dayes. And vouchſafe, O heauenly Father, for the merits of *Ieſus Chriſt* thy Son (whoſe glorious Reſurrection thy whole Church celebrateth this day) to pardon and forgiue mee all my ſinnes and miſdeeds. Eſpecially, O Lord, [t] cleanſe my ſoule from thoſe filthy ſinnes, with the blood of thy moſt pure and vndefiled *Lambe, which taketh away the ſinnes of the world.* And let thy *Holy Spirit* more and more ſubdue my corruptions, that I may be *renewed* after thine *owne Image*, to ſerue thee in *newneſſe of life, and holineſſe of conuerſation.* And as of thy mercie, thou haſt

[t] Here thou maieſt confeſſe whatſoeuer ſin of the laſt week clogs thy conſcience. Ioh. 1. 29.

brought mee to the beginning of this blessed day: so I beseech thee, make it a day of *Reconciliation*, betwixt my *sinfull soule*, and thy *Divine Majestie*. Give me grace to make it a day of *Repentance* vnto thee, that thy goodnesse may seale it to bee a day of *pardon* vnto mee: and that I may remember that the keeping Holy of this day, is a commandement which thine owne *finger* hath written: that on this day, I may meditate on the glorious workes of our *Creation* and *Redemption*, and learne how to know and to keepe all the rest of thy holy Lawes and Commandements. And when anon, I shall with the rest of the holy Assembly, appeare before thy presence in thy House, to offer vnto thee our *Morning sacrifice of praise and Prayer*; *and to heare what thy Spirit, by the preaching of thy Word*,

Word, shall speake vnto thy seruant, O let not my sinnes stand as a *Cloud*, to stop my prayers from *ascending* vnto thee, or to keepe backe thy Grace from descending by thy Word, into my heart. I know, O Lord, and tremble to thinke; that *three parts* of the good seed falls vpon bad ground: O let not my heart bee like the *High-way*, which through hardnesse, and want of true vnderstanding, receiues not the Seed till the euill one commeth, and catcheth it away: nor like to the stony *ground*, which heareth with ioy for a time, but falleth away as soone as persecution ariseth for thy Gospels sake: nor like the *Thorny ground*, which by the *cares of this world, and the deceitfulnesse of riches, choketh the word which it heareth, and makes it altogether vnfruitfull:* but that like vnto the good *ground*, I may heare thy Word, with an

Mat. 13. 1. & Luk. 8. 25.

honeſt and good Heart, vnderſtand it, and keepe it, and bring forth fruit with patience, in that meaſure that thy Wiſedome ſhall thinke meete for thy glory, and mine euerlaſting comfort. Open likewiſe, I beſeech thee, O Lord, the *doore of vtterance*, vnto thy faithfull ſeruant; whom thou haſt ſent vnto vs *to open our eyes, that wee may turne from darkneſſe to light, and from the power of Satan, vnto God, that wee may receiue forgiueneſſe of ſinnes, and inheritance among them which are ſanctified by faith in Chriſt.* And giue me grace to ſubmit my ſelfe vnto his Miniſtery, as well when he *terrifieth* mee with iudgements, as when hee comforteth me with thy Mercies, and that I may haue him *in ſingular loue for his workes ſake*; becauſe hee watcheth for my ſoule, as hee that muſt giue an account for the ſame vnto his Maſter. And giue

Col. 4. 8.

Acts 26. 1.

1 Theſ. 5. 12
Heb. 13. 17.
1 Cor. 11. 10
Eph. 3. 10.
1 Pet. 1. 12.

giue mee grace to behaue my ſelfe in the holy Congregation with comelineſſe and reuerence, as in thy *preſence*, and in the ſight of thy holy *Angels*. Keepe mee from *drowzineſſe* and *ſleeping*, and from all wandering thoughts, and worldly imaginations: ſanctifie my *Memory*, that it may be apt to receiue, and firme to remember thoſe good and profitable Doctrines, which ſhall bee taught vnto vs out of thy Word. And that through the *aſſiſtance* of thy *Holy Spirit*, I may put the ſame leſſons in practice for my *direction* in proſperitie, for my conſolation in miſery, for the amendment of my life, and the glory of thy name. And that this day, which *godleſſe* and *prophane* perſons ſpend in their owne luſts and pleaſures, I (as one of thy obedient ſeruants) may make my chiefe *delight to*

consecrate it to thy glory and honour, not doing mine owne wayes, nor seeking mine owne will, nor speaking a vaine word; but that ceasing from the workes of *Sinne*, aswell as from the works of mine *ordinary calling*, I may through thy blessing, feele in my heart the beginning of that *eternall Sabbath*, which in vnspeakeable ioy and glory I shall celebrate with thy *Saints* and *Angels*, to thy praise and worship in thy heauenly Kingdome for euermore. All which I humbly craue at thy hands, in the name and mediation of my Lord; in that forme of Prayer which hee hath taught mee;

Isa. 66. 33.

Our Father which art in Heauen, &c.

Hauing thus in *priuate* prepared thine owne soule, if thou hast the charge of a Family, call

call all thy *Houſhold* together, reade a Chapter, and pray as in the weeke dayes: but remember ſo to diſpatch theſe *priuate preparations* and duties, as that thou and thy Familie may bee in the Church, before the beginning of Prayers: Elſe your priuate exerciſes are rather an *hinderance* than a *preparation*. And as thou (and thy Houſhold) doe goe in all *reuerence* towards the *Church*, let euery one meditate thus with himſelfe.

Things to bee meditated as thou goeſt to Church.

THat thou art going to the *Court* of the Lord, & to ſpeake with the great God by *prayer*; and to heare his Maieſtie *ſpeake* vnto thee by his *Word*, and to receiue his *bleſſing* on thy *ſoule*, and thy *honeſt labour*, in the *ſixe dayes* laſt paſt. Pſa. 100. 5.

2. Say with thy ſelfe by the way; *As the Hart brayeth for the Riuers of waters, ſo panteth my ſoule after thee, O God. My ſoule thirſteth for God, euen for the liuing God: when ſhall I come and appeare before the preſence of God?* For, *a day in thy Courts is better than a thouſand otherwhere. I had rather bee a doore-keeper in the Houſe of my God, than to dwell in the Tabernacles of wickedneſſe. Therefore I will come into thy Houſe in the multitude of thy mercies, and in thy feare will I worſhip toward thine holy Temple.*

Pſal.42.1,2.

Pſal.48.10.

Pſal.5.8.

3. As thou entreſt into the Church, ſay, *How fearefull is this place? This is none other but the Houſe of God, that is the gate of Heauen. Surely, the Lord is in this place: God is in this people indeed.* And proſtrating with thy face downeward, being come to thy place, ſay, *O Lord, I haue loued the habitation of thy*

Gen.28.16, 17.

1Cor.14.25

Pſal.26.8.

thy House, and the place where thy Honour dwelleth. One thing therefore haue I desired of thee that I will require, euen that I may dwell in thy House all the dayes of my life, to behold thy beautie, and to visit thy Temple: therefore will I offer in thy Tabernacle Sacrifices of ioy, I will sing and praise the Lord. Hearken vnto my voice, O Lord, when I cry; haue mercy also vpon mee, and heare mee. Doubtlesse, kindnesse and mercy shall follow mee all the dayes of my life, and I shall remaine a long season in the house of the Lord. And this is that preparation, or looking to our feet, whereto *Salomon* aduiseth vs, before wee enter into the House of *God*.

Psal. 27. 4.

Psal. 27. 6.

Psal. 23. 6.

Eccl. 4. 27.

The second sort of Duties which are to be performed at the time of the Holy assembly.

WHen Prayers beginne, lay aside thine *owne* priuate Meditations; and let thine *Heart* ioyne with the Minister and the whole *Church*, as being *one Body* of *Christ*; and becauſe that God is the *God of order*, he will haue all things to be done in the *Church* with *one heart and accord*, and the exercises of the *Church* are *common* and *publike*. It is therefore an ignorant pride, for a man to thinke his owne priuate prayers more effectuall than the *publike* prayers of the whole Church. *Salomon* therefore aduiseth a man not to be *raſh*, to vtter a thing in the Church before GOD. *Pray* therefore when the Church *prayeth*, *ſing* when they *ſing*, and in the action

1 Cor. 12. 13 Act. 2. 2, 46. and 4. 32.

Eccl. 5. 1.

on of *kneeling*, *standing*, *sitting*, and such indifferent ceremonies (for the auoiding of *scandall*, the continuance of *charitie*, and in testimony of thine *obedience*) [a] confirme thy selfe to the manner of the Church wherein thou liuest.

Ezec.46.10. Psal.110.3.

[a] *Cum Romam venio, ieiuno Sabbato, cum hic sum non ieiuno Sic & tu ad quam forte Ecclesiam veneris, eius morem serua, si cuiquam non vis esse scandalo, nec quenquam tibi.* Ambr. confess. Aug. Ep. ad Ianuar.

Whilest the Preacher is expounding and applying the Word of the *Lord*, looke vpon him; for it is a great helpe to stirre vp thine attention, and to keepe thee from wandering thoughts: *so the eyes of all that were in the Synagogue, are said to be fastned on Christ* whilest hee preached, and *that all the people hanged vpon him when they heard him.* Remember that thou art there as one of *Christs Disciples, to learne the knowledge of Salvation, by the remission of sinnes, through the tender mercy of GOD*, Luke 1.17.

Luke 4.20. Luk.19.48.

Bee not therefore in the *Schoole*

Schoole of Christ, like an idle boy in a *Grammar Schoole*, that *often heareth*, but *neuer learneth* his lesson: and still goeth to Schoole, but profiteth nothing. Thou hatest it in a childe: Christ detesteth it in thee. To the end therefore that thou mayst the better profit by hearing, marke:

1. *The coherence and application of the Text.*

2. *The chiefe summe or scope of the holy Ghost in that Text.*

3. *The diuision or parts of the Text.*

4. *The doctrines; and in euery doctrine, the proofes, the reasons, and vses thereof.*

A method of all others, easiest for the people (being accustomed thereto) to helpe them to remember the Sermon; and therefore much wished to be put in practice of all faithfull Pastors, who desire to edifie their people in the know-

knowledge of God, and his true Religion.

If the Preachers method be too *curious* or *confused*, then labour to remember:

1. *How many things he taught which thou knewest not before, and be thankefull.*

2. *What sinnes hee reprooued, whereof thy conscience tells thee that thou art guilty, and therefore must be amended.*

3. *What vertues hee exhorteth vnto, which are not so perfect in thee, and therefore endeauour to practise them with more zeale and diligence.*

But in hearing, apply euery speech as spoken to *thy selfe*, rather by God then by *Man:* and labour not so much to heare the words of the Preacher sounding in thine eare, as to feele the operation of the *Spirit*, working in thy heart. Therefore it is said so often, *Let him that hath an eare, heare what*

Isa. 2. 2. Act. 10. 33. 1 Chro. 17. 25. Gal. 4. 14. 1 Thess. 2. 13.

Apoc. 2. 7.

what the Spirit ſpeakes to the Church. And, *did not our hearts burne within vs, whileſt hee opened vnto vs the Scriptures?* And thus to heare the Word, hath a [a] bleſſing promiſed thereto. It is the acceptableſt [b] *ſacrificing* of our ſelues vnto God. It is the [c] *ſureſt note* of *Chriſts* Saints: The [d] *traeſt marke* of Chriſts ſheepe: the [e] *apparanteſt ſigne* of Gods Elect: the *very* blood, as it were, which vniteth vs to bee the [f] *ſpirituall kindred*, Brethren and Siſters of the Sonne of GOD. This is the beſt Art of memory for a good hearer.

Luk 24.32.

[a] Luk.11.28.

[b] Rom.15.16.

[c] Deu.33.3.

[d] Ioh.10.27.

[e] Ioh.8.47. and 18.37.

[f] Luk.8.21. Mar.3.35.

When the Sermon is ended;

1. Beware thou depart not like the nine *Lepers*, till that for thine inſtruction to ſaving health, thou haſt returned thankes and praiſe to God by an *after prayer*, and ſinging of

a

a Pſalme: and when the bleſſing is pronounced, *ſtand vp* to receiue *thy part* therein, and heare it, as if Chriſt himſelfe (whoſe Miniſter hee is) did pronounce the ſame vnto thee: for in this caſe it is true: *Hee that heareth you, heareth mee*; and the Sabbath day is *Bleſſed*, becauſe God hath appointed it to bee the Day, *wherein by the mouth of his Miniſters, hee will bleſſe his people, which heare his Word, and glorifie his Name.* For though the Sabbath Day in it ſelfe bee no more bleſſed than the other ſixe dayes, yet (becauſe the Lord hath appointed it to holy *vſes* aboue others) it doth as farre excell the other dayes of the Weeke, as the *conſecrated bread* which wee receiue at the *Lords Table*, doth the *common bread* which wee eate at our *owne Table.*

Eze.46.16. Luk.10.16.

Numb.6. 23,27.

1. If it bee a Communion day,

day, draw neere to the Lords Table, in the *wedding garment* of a *faithfull* and *penitent* heart, to be partaker of so holy a *banquet*.

And when *Baptisme* is to bee administred, stay and behold it with all reuerent attention, that so thou mayest; First, shew thy *reuerence* to Gods *ordinance*: Secondly, that thou mayest the better consider thine *owne engrafting* into the visible body of *Christs Church*: and how thou performest the *vowes* of thy new Couenant. Thirdly, that thou mayest repay thy *debts* in praying for the Infant which is to bee baptized (as other Christians did in the like case for thee) that God would giue him the *inward* effects of Baptisme, by his *Blood* and *Spirit*. Fourthly, that thou mayest *assist* the Church in praising God, for *grafting* another member into his

his *mysticall Body*. Fifthly, that thou mayest prooue whether the effects of Christs death *kill* sinne in thee; and whether thou be raised to newnesse of life by the *vertue* of his *Resurrection*: and so to bee humbled for thy *wants*, and to bee thankefull for his *grace*. Sixtly, to shew thy selfe to be a free man of Christs *Corporation*: hauing a voice or consent in the admission of others into that holy societie.

3. If there be any *Collection* for the Poore, freely without *grudging* bestow thine Almes, as God hath blessed thee with abilitie. 1 Cor. 16. 1. 1 Cor. 9. 5, 6, 7, &c.

And thus farre of the duties to be performed in the holy Assembly.

Now

Now of the third sort of duties after the holy Assemblie.

AS thou returnest home, or when thou art entred into thy House, *meditate* a little while vpon those things
Leu.11.3. which thou hast heard. And as the cleane Beasts which chew the cudde; so must thou bring againe to thy remembrance, that which thou hast heard in the Church: And then kneeling downe, turne all to a Prayer, beseeching God to giue such a blessing to those things which thou hast heard, that they may bee a
Psa.119.11. *direction* to thy life; and a *consolation* vnto thy Soule. For
Mat.13.19. till the Word bee made thus our owne, as it were close hidden in our hearts, wee are in danger lest Satan steale it away, and wee shall receiue no

no *profit* thereby. And when thou goeſt to Dinner, in that reuerend and thankefull manner before preſcribed, remember, according to thine ability, to haue one or more poore Chriſtians, whoſe *hungry* bowels may bee refreſhed with thy meate; imitating Holy *Iob*, who proteſted that *hee did neuer eate his morſels alone, without the good company of the poore and Fatherleſſe*; that is the Commandement of Chriſt our Maſter, *Luke* 14. 13. Or at leaſt wiſe, ſend ſome part of thy Dinner to the poore, who lyes ſicke in the backe Lane, without any food. For this will bring a bleſſing vpon all thy workes and labours; and it will one day more reioyce thy ſoule, than it doth now refreſh *his body*, when Chriſt ſhall ſay vnto thee, *O bleſſed Childe of GOD, I was an hungry, and thou*

Iob 31.17, 18.

Heb.9.22. Deut.15. 10,&c.

Math 25. 35,&c.

If thou bee a priuate man, either performe these holy duties by thy selfe, or ioyne with some godly Family in the performance of them.

thou gauest me meate, &c. And for as much as thou hast done it for my sake to the least of these my brethren, I take it in as good part, as if thou hadst done it to mine owne selfe.

When dinner is ended, and the *Lord praised*, call thy family together, *examine* what they haue learned in the Sermon: *commend* them that doe well, yet *discourage* not them whose *memories*, or *capacities* are weaker, but rather helpe them; for their will and minds may bee as good. Turne to the *Proofes* which the Preached alleadged, and [a] rubbe those good things ouer their memories againe. Then sing a *Psalme* or more. If time permit, thou mayest teach and examine them in some part of the *Catechisme*, conferring euery point with the proofes of the holy Scripture. This will both increase our knowledge,

Acts 17. 11. Heb. 5. 14. Mat. 26. 30.

[a] Deu. 6. 7, 10. Heb. 6. 1.

ledge, and *sharpen* our memory: seeing by experience wee finde, that in euery trade they who are now *exercised*, are euer best *expert*. But in any wise, remember so to dispose all these priuate exercises, as that thou mayest bee with the *first* in the holy Congregation at the *Euening Exercise*; where behaue thy selfe in the like deuotion and reuerence, as was prescribed for the holy Exercise of the Morning. Heb. 5. 14.

After *Euening Prayer*, and at thy Supper, behaue thy selfe in the like religious and holy manner, as was formerly prescribed. And either before, or after Supper, if the season of the Yeere and Weather doe serue:

1. *Walke* into the *fields*, and meditate vpon the *Workes* of GOD: for in euery *Creature* thou mayst reade, as in an open *Booke*, the *Wisedome*, *Power*, *Pro-* Psal. 92. 5. & 19. 2, &c. & 8. 1, 3, &c. Rom. 1. 19, 20. *Præsentem narrat quælibet Herba Deum.*

Prouidence, and *Goodneſſe* of Almighty God: And how that none is able to make all theſe things in the varietie of their *formes*, *vertues*, *beauties*, *life*, *motions*, and *qualities*, but our moſt glorious God.

Eſa. 40. 26.

Pſal. 8.

2. Conſider how *gracious* he is, that made all theſe things to *ſerue vs*.

3. Take occaſion hereby to ſtirre vp both thy ſelfe and others to *admire* and *adore* his *Power*, *Wiſedome*, and *Goodneſſe*: and to thinke what *vngratefull* wretches we are, if we will not (in all obedience) ſerue and honour him.

Mat. 25. 35. Iam. 5. 14, &c.

4. If any neighbour be *ſicke* or in any heauineſſe, goe to *viſit* him: If any be falne at variance, helpe to reconcile them.

To conclude, *Three ſorts* of workes may lawfully be done on the Sabbath Day.

1. Workes of *Pietie*, which either

either *directly* concerne the *Seruice of God*, though they be performed by bodily labour; as vnder the Law the *Priests* did labour in *killing* and *dressing the sacrifices*, and burning them on the Altar. And Christians vnder the *Gospell*, when they trauell farre to the places of Gods worship, it is but a *Sabbath daies iourney*, like to that of the *Shunamite*, who trauelled *from home*, to heare the Prophet on the *Sabbath Day*, because shee had no teaching neere her owne dwelling. And the Preacher, though he laboureth in the *sweat* of his *browes*, to the *wearying* of his body, yet hee doth but a *Sabbath dayes worke*: For the *holy end* sanctifieth the *worke*, as the *Temple* did the *Gold*, or the *Altar* the gift thereon. Or else such bodily labour, whereby the people of God are assembled to his worship:

Mat. 12. 5.

Act. 1. 12.

2 Reg. 4. 12.

Mat. 23. 17, 19.

ſhip: as the ſounding of *Trumpets* vnder the *Law*, or the ringing of *Bels* vnder the *Goſpel*.

Num. 10. 23

1. Workes of *Charitie*, as to ſaue the life of a [a] man, or of [b] a beaſt, to [c] fodder, water, and dreſſe cattell: To make *honeſt* [d] prouiſion of meate and drinke, to refreſh our ſelues, and to [e] *releeue the poore*, to *viſit the ſicke*, to *make* [f] *collections for the poore*, and ſuch like.

[a] 1 Reg. 19. 8
Marke 3. 4.
[b] Mat. 12. 13.
[c] Luk. 13. 15.
[d] Mat. 12. 1.
[e] Heb. 9. 11.
1 Cor. 11. 23. 24.
[f] 1 Cor. 16. 1.

3. Workes of *neceſſitie*, not *fained*, but *preſent* and *imminent*, and ſuch as could not bee *preuented* before, or cannot bee *deferred* vnto another day. As to reſiſt the Inuaſion of *Enemies*, or the Robberies of *Theeues*, to quench the rage of *Fire*, and for *Phiſicians* to *ſtanch*, or *let blood*, or to cure any other *deſperate* diſeaſe, and for *Mid-wiues* to helpe women in labour: *Mariners* may doe their labours: *Souldiers* being aſſailed may fight: and [v] *Poſtes* may

[u] *Nuncius præceps excipitur à Sabbato.* Iud. *Comment. ſup. Num.* 13. 1.

[v] *Poſtes*

may ride for the publike good, and such like. On these or the like occasions, a man may lawfully worke: Yea, and when they are called, they may vpon any of these occasions goe out of the *Church*, and from the *Holy Exercises* of the *Word* and *Sacraments:* prouided alwayes, that they bee *humbled*, that such *occasions* fall out vpon *that day* and time; and that they take no *Money* for their *paines* on that day, but only for their *stuffe*, as in the *feare* of *GOD*, and *conscience* of his Commandement.

When the time of rest approacheth, retire thy selfe to some priuate place: and knowing that in the State of *corruption* no man liuing can sanctifie a Sabbath in that spirituall manner that hee should, but that hee commits many breaches thereof, in his *Thoughts*, *Words*, and *Deedes*, humbly

bly craue pardon for thy de-
fects, and reconcile thy selfe
vnto God, with this or the like
Euening Sacrifice.

A priuate Euening Prayer for the Lords Day.

[a] Isa.6.3.



Holy, [a] *holy*, *ho-*
ly, Lord God of Sa-
baoth! Suffer mee,
who am but [b] *dust*
and *ashes*, to speake vnto
thy most glorious Maiestie.
I know that thou art a [c] *con-*
suming fire. I acknowledge
that I am but withered [d] *stub-*
ble. My [e] *sinnes are in thy sight*,
and Satan [f] *stands at my right*
hand to accuse mee for them.
I come not to excuse, but
to [g] *iudge* my selfe worthy of
all those iudgements, which
thy *iustice* might most right-
ly inflict vpon mee, a wret-
ched creature, for my sins

[b] Gen.18. 27.
[c] Heb.12.20
[d] Iob 13. 25.
[e] Psal.51.3.
[f] Zac.3,12.
[g] 1.Cor.11. 31.

and transgressions. The *number* of them is so great, the *Nature* of them so grieuous, that they make mee seeme *vile* in mine owne *eyes*, how much more loathsome in *thy sight*? I confesse they make me so far from beeing worthy to be called thy *Sonne*, that I am altogether *vnworthy* to haue the name of thy meanest *Seruant*. And if thou shouldest but recompence mee according to my desert, the earth (as wearie of such a sinnefull burthen) should open her mouth, and swallow mee vp, like one of *Dathans family*, into the bottomlesse pit of Hell. For if thou diddest not spare the *naturall Branches*, those *Angels* of glorious excellencie; but hurledst them downe from the *Heauenly habitations*, into the paines of *Hellish darkenesse*, to bee kept vnto damnation, when they sinned but once against thy

2 Sam. 6. 32. Luk. 15. 21.

Psal. 106. 17

2 Pet. 2. 4.

Maiestie; and didst expell our
Gen.3.13. first parents out of *Paradise*, when they did but transgresse *one* of thy Lawes; alas, what vengeance may I expect, who haue not offended in *one* sinne
Rom.2.5. onely, *heaping* dayly sinne vpon sinne, without any true repentance, *drinking iniquitie*
Iob 15.16. *as it were water*, euer powring in, but neuer powring out any filthinesse: and haue transgressed not *One* but *All* thy holy Lawes and Commandements? Yea, this present day, which thou hast straightly commanded mee to keepe Holy, to thy praise and worship, I haue not so Religiously kept and obserued, nor prepared my Soule in that holinesse and chastitie of Heart, as was fit, to meete thy blessed Maiestie in the holy Assembly of thy Saints. I haue not attended to the Preaching of thy Word, nor to the administra-

tion

tion of thy Sacraments, with that humilitie, reuerence, and deuotion, that I ſhould. For though I was preſent at thoſe Holy Exerciſes in my body, yet, Lord, I was ouertaken with much drowzineſſe: And when I was awake, my minde was ſo diſtracted, and carried away with vaine and worldly thoughts, that my Soule ſeemed to bee abſent, and out of the Church. I haue not ſo duely (as I ſhould) meditated with my ſelfe, nor conferred with my Family, vpon thoſe good inſtructions which wee haue heard and receiued out of thy holy Word, by the publike Miniſtery. For default whereof, *Satan* hath ſtolne the moſt part of thoſe inſtructions out of my Heart, and I wretched creature haue forgotten them, as though they had neuer bin heard. And my Family doth not thriue

in knowledge and ſanctification vnder my gouernement as they ſhould. Though I know, where many of my poore brethren liue in want and neceſſitie, and ſome in paine, and comfortleſſe: yet I haue not remembred to releeue, the one with my almes, nor the other with conſolations: but I haue feaſted my ſelfe, and ſatisfied mine owne luſts. I haue ſpent the moſt part of the day in *idle talke*, *vaine ſports* and *exerciſes*. Yea, Lord, I haue, &c.[a] And for all theſe my ſinnes, my Conſcience cryes *guilty*, thy Law *condemnes* mee; and I am in thy hand, to receiue the *Sentence* and Curſe that is due to the wilfull breach of ſo holy a Commandement. But what if I am by the *Law* condemned? yet, Lord, thy *Goſpell* aſſures mee, that thy mercy is aboue all thy workes: that thy grace tranſ-

[a] Here confeſſe whatſoeuer fault thou haſt done that day by omiſſion, or commiſſion, and then fetching from thy heart a deepe ſigh, ſay, Pſal. 105. 6. Iam. 2. 13.

transcends thy *Law*; and thy goodnesse delighteth there to *reigne*, where sinnes doe most *abound*. In the multitude therefore of the *Mercies* and *Merits* of *IESVS CHRIST* my Sauiour, I beseech thee, O LORD, (who despisest not the sighing of a contrite heart, nor desirest the death of a penitent sinner) to pardon and forgiue mee all those my sinnes, and all the errours of this day, and of my whole life; and free my soule from that Curse and Iudgement which is due vnto mee for them. Thou that diddest iustifie the contrite *Publican*, for foure words of confession, and receiuedst the *Prodigall childe*, (when hee had spent all the stocke of thy grace) into fauour vpon his Repentance: pardon my sinnes likewise, O Lord, and suffer mee not to perish for my transgressions.

Rom. 5. 20.

Ezc. 33. 11.

Luk. 18. 33.

Oh ſpare me, and receiue mee into thy fauour againe. Wilt thou (O Lord) reiect me, who haſt receiued all *Publicans*, *Harlots*, and *Sinners*, that vpon Repentance ſued to thee for grace? Shall I alone bee excluded from thy mercie? Farre be it from mee to thinke ſo; for thou art the ſame God of mercie vnto mee, that thou waſt vnto them, and *thy compaſſions neuer faile*. Wherefore, O Lord, deale not with mee after my merits, but according to thy great mercie. Execute not thy ſeuere Iuſtice againſt mee a ſinner: but exerciſe thy long ſufferance in forbearing thine owne creature. I haue nothing to preſent vnto thee for a ſatisfaction, but onely thoſe *bloody wounds*, bitter *Death*, and *Paſſion*, which thy bleſſed *Sonne*, my onely *Sauiour* hath ſuffered for mee. *Him (in whom onely thou art well pleaſed)*

Math. 21. 31, 32.

Lam. 3. 22.

pleased) I offer vnto thee for all my sinnes, wherewith thou art displeased. Him my Mediatour, the request of whose bloud, *speaketh better things than that of Abel*, thy mercie can neuer gaine-say. Illuminate my vnderstanding, and sanctifie my heart with thy holy Spirit, that it may bring to my remembrance all those good and profitable Lessons, which this day, and at other times haue beene taught mee, out of thy holy Word, that I may remember thy *Commandements* to keep them, thy *iudgements* to auoide them; and thy sweet Promises to relye vpon them in time of misery and distresse. And now, O Lord, I resigne my selfe to thy most holy will: O receiue mee into thy fauour, and so draw me by thy grace vnto thy selfe, that I may as well bee thine by loue and imitation, as by cal- Heb. 12. 24.

ling and creation. And giue me grace so to keepe holy thy *Sabbaths* in this life, as that (when this life is ended) I may with all thy Saints and Angels, celebrate an *eternall Sabbath of ioyes* and *praise*, to the honour of thy most glorious Name, in thy heauenly kingdome for euermore. *Amen.*

And then calling thy Family together; shut vp the *Sabbath* with the *Meditations* and *prayers* before prescribed for thy family. And the Lord will giue thee that night a *more sweete and quiet rest then ordinary*, and prosper thee the better in all the labours of the weeke following.

Thus farre of the ordinary Practice of Pietie, both in priuate and publique.

Now

Now followeth the extraordinary Practice of Piety, whereby God is glorified in our lines.

THe extraordinary *Practice* of *Piety*, consists either in *Fasting*, or *Feasting*.

1. *Of the Practice of Piety in Fasting.*

There are diuers kindes of *fasting*: First, a *constrained Fast*, as when men either haue not foode to eate, as in the [a] Famine of *Samaria*: or hauing food, cannot eate it for *heauinesse* or *sickenes*, as it befell them who were in the [b] Ship with Saint *Paul*. This is rather *Famine*, than *fasting*.

Secondly, *A naturall Fast*, which we vndertake *physically*, for the health of our body.

Thirdly, *A ciuill Fast*, which the Magistrate enioyneth for the better maintenance of the *Common-wealth*; that by vsing Fish

Ieiunium.
1 *Coactum.*
a 2 Kin. 6. 26.
b Acts 27. 33.
2 *Physicum. Nihil periculosius habitudine corporis extremè bona; detrahenda sunt ergo per ieiunium redundantiæ ne natura suo pondere fracta succumbat*, Basil. *Hom.* 1.
3 *Politicum.*

Fish as well as flesh, there may be greater plenty of both.

4. *Miraculosum.* Fourthly, *A miraculous Fast*, as the fortie daies Fast of *Moses* and *Elias*, the *types*, and of *Christ* the *substance*. This is rather to be *admired*, than *imitated*.

5. *Quotidianum.* Fiftly, *A daily Fast*, when a man is carefull to vse the creatures of God with such moderation, that he is not made *heavier*, but more *cheerefull*, to serue God, and to doe the duties of his calling. This is specially to be obserued of [a] Ministers and Iudges.

[a] 1 Tim. 3. 3. Titus 2. 3. Pro. 31. 4, 5.

6. *Religiosum.* Sixtly, *A religious Fast*, which a man voluntarily vndertakes, to make his body and his soule the fitter to pray more feruently vnto God, vpon some extraordinary occasion. And of this Fast onely wee are to treat. The *Religious Fast* is of two sorts, either *priuate* or *publike*.

2 Cor. 6. 4, 6.

1. Of

1. Of a priuate Fast.

THat wee may rightly perform a priuate Fast, foure things are to be obserued; first, the *Author*: secondly, the *time* and *occasion*: thirdly, the *manner*: fourthly, the *ends* of priuate fasting.

1. *Of the Author.*

The *first* that ordained Fasting, was *God* himselfe in *Paradise*: and it was the *first Law* that God made, in commanding *Adam* to abstaine from eating the forbidden fruit. *God* would not *pronounce* nor *write* his *Law* without *Fasting*, and in his *Law* commands all his people to *fast*. So doth our Sauiour *Christ* teach all his *Disciples* vnder the *New Testament* likewise. By religious *Fasting* a man comes neerest the *life of* [a] *Angels*, and *to doe Gods will on earth, as it is done in heauen.*

Ieiunium in Paradiso præscriptum est: reuerere igitur ieiunij canitiem, Basil. *Hom. c. de ieiun.* Exod. 19. 3. Leuit. 23. Math. 6. 17. and 9. 15.

[a] *Qui ieiunat, Angelorum vitam viuit, & cũ paucissimis contentus est, similitudine cum illis associatur.* Basil. *Hom. de ieiu.*

Natura os parvum, & gutter arctum homini dedit.

heauen. Yea, *Nature* seemeth to teach man this duty, in giuing him a *little mouth*, and a *narrower throat*: for *Nature* is content with a *little*, *Grace* with *lesse*. Neither doth *Nature* and *Grace* agree in any one act better than in this exercise of *religious Fasting*; for it strengthneth the *memory*, and cleareth the *minde*, illuminateth the *vnderstanding*, and bridleth the *affections*; mortifieth the *flesh*, and preserueth *chastity*; preuenteth *sickenesse*, and continueth *health*; it deliuereth from *euils*, and procureth all kind of *blessings*.

Quamdiu ieiunavit Adam, *in Paradiso fuit, comedit, & ejectus est.* Hieron.

By *breaking this fast*, the *Serpent* ouerthrew the *first Adam*, so that hee lost *Paradise*: But by *keeping a Fast*, *the second Adam* vanquished the *Serpent*, and restored vs into *Heauen*. *Fasting*, was shee who couered *Noah* safe in the *Arke*, *whom Intemperance* vncouered, and left

left ſtark naked in the *vineyard*. By faſting, *Lot* quenched the flame of *Sodom*, whom *drunkenneſſe* ſcorched with the fire of *Inceſt*. Religious *faſting*, and *talking* with God, made *Moſes* face to ſhine before *men*, when Idolatrous *eating* and *drinking* cauſed the *Iſraelites* to appeare abominable in the ſight of God. It rapt *Elias* in an *Angelicall Coach* to *Heauen*; when voluptuous *Ahab* was ſent in a *bloody Chariot* to *hell*. It made *Herod* beleeue that *Iohn Baptiſt* ſhould liue after death by a bleſſed *reſurrection*; when after an *intemperate* life, hee could promiſe nothing to himſelfe, but eternall *death* and *deſtruction*. *O diuine Ordinance* of a *diuine Author*!

2. *Of the Time.*

The holy Scripture appoints *no Time* vnder the New Teſtament to faſt: but leaues it vnto Chriſtians owne *free choyce*,

Rom.

Rom. 14.3. 1 *Cor.* 4.7. to fast as *occasion* shall bee offered vnto them, *Matth.* 9.15. As when a man becomes an humble and earnest suiter vnto *God* for the *pardon* of some *groſſe ſinne* committed; or for the *preuention* of some sinne, whereunto a man feeles himselfe by *Satan* solicited: or to *obtaine* some speciall *blessing* which he wants: or to *auert* some *Iudgement* which a man feares, or is already fallen vpon himselfe or others: or lastly to *subdue his flesh* vnto his *spirit*, that he may more cheerfully powre forth his soule vnto God by prayer. Vpon these occasions a man may fast [a] day or [b] longer, as his occasion requires, and the *constitution* of his body, and other needfull *affaires* will permit.

2. *Of the manner of a priuate Fast.*

Præceptum esse Ieiuniũ video, quibus autem diebus non oporteat ieiunare, & quibus oporteat, præcepto Domini vel apoſtolorum non inuenio definitum, Aug. ad Caſſu. Ian. Ep. 86. *Indifferenter ieiunandum, ex arbitrio, non ex imperio nouæ diſciplinæ, pro temporibus, & cauſis vniuſcuiuſq;*, Tert. *aduerſ.* Pſych. Mont. *hæreticus primus erat qui ieiuniorum leges preſcripſit*, Euſeb. *Eccleſ. hiſt.* l. 5. c. 18. *ex* Apol.

[a] Leu. 23, 32. Ioſh. 6. 7. 2 Sam. 3. 3. [b] Heſt 4. 16.

The

The true manner of performing a *private* Fast, consists partly in *outward*, partly in *inward* actions.

The outward actions are, to abstaine, for the time that we fast: first from all [c] *worldly businesse* and *labour*, making our *fasting day*, as it were a *Sabbath day*, Leuit. 23. 28. For worldly *businesse* will distract our minds from holy *deuotion*.

[c] Luk. 23. 28, 56. Ioel 1. 14. & 1. 15.

Secondly, from all *manner of foode*, yea from [d] *bread* and *water*, so farre as health will permit: 1. That so we may acknowledge our owne *indignitie*, as being vnworthy both of *life* and all the *meanes* for the maintenance thereof. 2. That by afflicting the body, the soule which followeth the *Constitution* therof, may be the more *humbled*. 3. That so wee may take a godly [e] *reuenge* vpon our selues, for abusing our *liberty* in the vse of Gods creatures

[d] 2 Sam. 3. 35. Ezra 10. 6. Dan. 10. 3. Ester 4. 16. Act. 9. 9.

[e] 2 Cor. 7 1.

4. That

4. That by the *hunger* of our *bodies*, through want of those *earthly things*, our *soules* may learne to hunger more eagerly after *spirituall* and heauenly food. 5. To put vs in minde, that as we abstaine from *foode*, which is lawfull, so we should much more abstaine from e *Sinne*, which is altogether *vnlawfull*.

Thirdly, from *good* and *costly* f *Apparell*; that as the *abuse* of these puffes vs vp with *pride*; so the laying aside their *lawfull vse*, may witnesse our *humility*. And to this end in ancient times they vsed (especially in publike fasts) to put g on *sackcloth*, or other *coorse apparell*. The equitie hereof still remaineth; especially in *publike fasts*: at what time to come into the Assemblie with *starched bands*, *crisped haire*, *braue apparell*, and *decked with flowers* or *perfumes*, argueth a soule that is neither hum-

e *Quid prodest vacuare corpus ab escis, & animum replere peccatis?* Aug. *de temp. Ser.* 46.

f Exo. 33. 5, 6

g Hest. 4. 1, 2 Iona 3. 5, 6. Ioel 1. 13. Mat 11. 21.

humble before God, nor euer knew the true vse of so holy an exercise.

Fourthly, from the full *measure of* [h] *ordinary sleepe*: That thou maist that way also *humble* thy body; and that thy soule may *watch* and *pray*, to bee prepared for the comming of *Christ*. And if thou wilt breake thy sleepe early and late for *worldly gaine*, how much more shouldest thou doe it for the *seruice of God*? And if *Ahab* (in imitation of the godly) did in *his fast* lye in *sackcloth*, to breake his sleepe by night; what shall wee thinke of those who on a *Fasting day* will yeeld themselues to sleepe in the open *Church*?

[h] 2 Sam. 12. 16. Ioel 1.13. Hest. 4.3.

1 Kin. 21. 27

Fiftly, and lastly, from all *outward pleasures* of our senses. So that as it was not the [i] *throate* onely that *sinned*, so must not the *throate* onely bee *punished*: and therefore we must ende-

[i] *Si sola gula peccauit, sola ieiunet, & sufficit. Si vero peccauerunt & membra cætera, cur non ieiunent & ipsa?* Ber. *Serm. Quadrag.*

endeuour to make our *Eyes* (as at all times) so especially on that day to fast from *beholding vanities*: our *Eares* from hearing *mirth* or *musicke*, but such as may mooue to *mourne*: our *Nostrils* from pleasant *smels*, our *Tongues* from *lying*, *dissembling* and *slandering*: yea, the *vse* of the *Marriage-bed* must be omitted in a religious reuerence of the Diuine *Maiestie*: That so *nothing* may *hinder* our true humiliation, but that all may bee *signes* that we are *vnfainedly* humbled. Thus much of the *outward* manner.

ὑπομιμνησις ὑπογραφὴ.

2. The *inward* manner of *Fasting* consists in two things.

1. *Repentance*. 2. *Prayer*.

Repentance, hath two parts.

1. *Penitency* for sinnes past.

2. *Amendment* of life in time to come.

This *Penitency* consists in 3. things. First, an inward *insight* of sinne, and *sense* of misery.

ſerie. Secondly, a *bewayling* of thy vile eſtate. Thirdly, an *humble* and *particular confeſſion* of all thy knowne ſinnes.

1. *Of the inward inſight of ſinne, and ſenſe of miſery.*

This *ſenſe and inſight* will be effected in thee: Firſt, by conſidering thy ſinnes, eſpecially thy groſſe ſinnes, according to the Circumſtances of the *time* when, *place* where, *manner* how, and *Perſon* with whom it was committed. Secondly, the Maieſtie of *GOD* againſt whom it was done; and the *rather*, becauſe thou diddeſt ſuch things againſt him ſince he became a *Father* vnto thee, and beſtowed ſo many *ſweete Bleſſings* in bountifull manner vpon thee. Thirdly, in conſidering the *curſes* which *God* hath threatned for thy ſinne: how grieuouſly God hath plagued *others* for the *ſame* fault, and how that no *meanes* in Heauen or

or Earth could deliuer thee from beeing *eternally damned* for them; had not the *Son* of *God* so louingly died for thee. Lastly, that if God *loues thee*, he must *chasten* thee ere it bee long, with some grieuous *affliction*, vnlesse thou doest *preuent* him by speedy and vnfained repentance. Let these and the like considerations, so *pricke* thy *Heart* with sorrow, that *melting* for remorse within thee, it may be *dissolued* into a *Fountaine of teares*, trickling downe thy mournefull cheeks. This mourning is the beginning of *true Fasting*; and therefore oft times [a] put for *fasting*, the *first* and *principall* part, for the *whole* action.

a Mat.9.15. Can the Children *mourne*? then shall they *fast*. And *Marke* and *Luke* for *mourne* haue *fast*. Examples, Psa.6.&.22. &38.&.39. & Ieremies Lament. Ioel.2.12,17

2. *Of the bewayling of thine owne estate.*

Bewayling, or lamentation, is the powring out of the inward mourning of the heart, by the outward meanes of the voyce, and teares

teares of the eyes. With such *filiall earnestnesse* and importunitie in prayer, is our heauenly Father wel pleased. Nay, when it is the *fruits* of his *Spirit*, and the *effects* of our *faith*, he cannot be displeased with it. For if hee heard the *moanes* which *extremity* wrung from *Ismael* and *Hagar*; and heareth the cry of the *young Rauens*, and roaring of *Lyons*, how much rather wil he heare the *mournefull Lamentation* which his *owne children* make vnto him in their *misery?*

Ier.32.18, 19,20.

Gen.11.17.

Iob 39.3. Psal.147. Psa.104.11.

3. *Of the humble confession of sinnes.*

In this action thou must deale *plainely* with *God*, and acknowledge *all the sinnes thou knowest*, not onely in *generall*, but also in *particular*. This hath beene the manner of all Gods children in their Fasts: First, because that without *Confession* thou hast no *promise* of

1 Sam.7. Eze.9,&c. Dan.6. Neh,1.

of mercie, or forgiuenesse of sinnes. Secondly, that so thou mayest acknowledge God to be *iust*, and thy selfe *vnrighteous*. Thirdly, that by the *numbring* of thy sinnes, thy heart may be the more *humbled* and pulled downe. Fourthly, that it may appeare, that thou art *truly penitent*: for till God hath giuen thee grace to repent, thou wilt be *more ashamed* to *confesse* thy fault, than to *commit* thy sinne. The *plainer* thou dealest in this respect with God, the more *graciously* will God deale with thee: for if thou dost *acknowledge thy sins, God is faithfull and iust to forgiue thee thy sins: and the blood of Iesus Christ his Sonne shall cleanse thee from all thy sinnes.*

Prou.28.13. Psal.92.3, &c. Psal.51.4. 1 Ioh.1.7,9.

To helpe thee the better to performe these *three parts* of penitence, thou mayest diligently reade such Chapters and portions of the holy Scriptures,

nures, as doe chiefely *concerne thy particular sinnes*; that thou mayest see Gods Curse and Iudgements on others for the like sinnes, and bee the more humbled thy selfe.

Thus farre of the first part of Repentance, which is penitency.

The other part, which is *Amendment of life*, consists first, in deuout *Prayer*; secondly, in deuout *Actions*.

This deuout *Prayer*, which we make in time of *fasting*, is either *deprecation of euill*, or *craving needfull good things*.

Deprecation of euill is, when thou beseechest GOD, for Christ thy *Mediators sake*, to pardon vnto thee those *sinnes* which thou hast *confessed*, and to turne from thee those *Iudgements* which are due vnto thee for thy sinnes: And as *Benhadad* becausse hee heard *that the King of Israel was mercifull*, prostrated himselfe vnto him

1 King. 20. 31.

with a *Rope about his necke*: so, because thou knowest that the *King of Heauen is mercifull*, cast downe thy selfe in his presence, in all *true signes* of humiliation (especially, seeing he
Psal.50.15. calleth vpon thee to come vnto him in thy troubles;) and doubtlesse thou shalt finde him most *mercifull*.

The *Craning of needfull good things*, is, First, a feruent and faithfull begging of God, to seale by his Spirit in thy heart the assurance of the forgiuenes of all thy sinnes. Secondly, to
Phil.4.6. *renew* thy heart by the Holy *Ghost*; so that sinne may daily *decay*, and *righteousnesse* more and more encrease in thee. Lastly, in desiring a supply of
1 Tim.5.5. *Faith*, *Patience*, *Chastitie*, and all other graces which thou wantest; and an encrease of those which God of his mercie hath bestowed vpon thee alreadie.

Thus far of Prayer in Fasting.

The *demont actions* in fasting, are two: First, *Auoiding euill*; secondly, *doing good*.

1. *Of auoiding euill.*

The *Abstinence from euill*, is that which is chiefely signified by the *Abstinence from food, &c.* and is the chiefe end of *Fasting*, as the *Niniuites* very well knew. *A day of Fast, and not fasting from sinne, the Lord abhorreth.* It is not the *vacuitie* of the stomacke, but the * *puritie* of the Heart, that God respecteth. If therefore thou wouldest haue God to turne from thee the *euill of affliction*, thou must first turne away from thy selfe the *euill* of *transgression*. And without this fasting from *euill*, thy *fast* sauours more noysome to God, than thy *breath* doth to *Man*. This made God so often to reiect the Fast of the *Iewes*. And as thou must endeauour to

Z 2 auoide

Ion. 3. 8, 10.

* *Pulchrum est corporis ieiunium, cum sit animus à vitijs ieiunus.* Hier. ad Celant. Epist. 14. *Ieiuna à malis actibus, abstine à malis sermonibus, contine à cogitationibus pessimis.* Cyril. in Leu. cap 10.

Isa. 58. 3, &c.

Zach. 7. 9.

Non possum ferre iniquitatem & interdictionem. Isa. 1. 13.

auoide all ſinne; ſo eſpecially *that ſinne*, whereby thou haſt prouoked God either to *ſhake* his Rod at thee, or already to lay his chaſtening hand vpon thee. And doe this with a reſolution, by the aſſiſtance of Gods grace, neuer to commit thoſe ſinnes againe. * For what ſhall it profit a man, by *Abſtinence* to humble his *Bodie*, if his *Minde* ſwell with *Pride*? Or to forbeare *Wine* and ſtrong *Drunke*, and to bee drunke with *Wrath* and *Malice*? Or to let no *Fleſh* goe into the belly; when *Lyes*, *Slanders*, and *Ribauldry*, (which are worſe then any meate) comes out of the mouth? To abſtaine from *meate*, and to doe *miſchiefe*, is the *Diuels faſt*; who doth *euill*, and is euer *hungry*.

2. *Of doing good workes.*

The *good workes*, which as a Chriſtian thou muſt doe euery day, but eſpecially on thy

* *faſting*

* *Quid prodeſt ieiunare corpus abſtinentiâ, ſi animus intumeſcit ſuperbia? Vinum non bibere, & irâ inebriari? Carnibus non veſci, & de ore omne eſca ſordidius egredi, maledictum aut mendacium?* Max. Epiſt. *Qui cibis abſtinent, & mala agunt, dæmones imitantur, quibus culpa adeſt, & cibus deeſt.* Iſidor.

fasting day, are either the *workes of Pietie to God*, or the *workes of Charitie* towards thy brethren.

First, the *workes of Pietie to God*, are the *practice* of all the former duties, in the *sincerstie* of a good Conscience, and in the sight of God.

Secondly, the *workes of Charitie* towards our *Brethren* are, *forgiuing wrongs, remitting debts* to the poore, that are not well able to pay; but especially in *giuing Almes* to the poore, that want reliefe and sustenance: Else we shall, * vnder pretence of *godlinesse*, practise *miserablenesse*; like those, who will pinch their owne *bellies*, to defraud their labouring *seruants* of their due allowance. As therefore Christ ioyned *Fasting*, *Prayer*, and *Almes*, together in *Precept*; so must thou ioyne them together, like *Cornelius*, in *practice*: And therefore bee sure to giue at

* *Vis orationem tuam volare ad cœlum? Fac illi duas alas, ieiunium & Eleemosynam,* Aug.

Isa.58.6,&c Zac.7.9,10

* *Qui ieiunat vt parcat, non ad Dei gloriam ieiunat, sed substantiæ suæ parcit.* Chrysost. in Matth.

Matth.6.

Act.10.20.

at the least so much to the * poore, on the *Fasting day*, as thou wouldest haue spent in thine *owne dyet*, if thou haddest not fasted that day. And remember, *that hee that soweth plenteously, shall reape plenteously*, 2 *Cor.* 9. 6. and that this is a *special sowing day*. Let thy *Fasting* so * *afflict thee*, that it may *refresh* a poore Christian; and *reioyce*, that thou hast *dined and supped in another*; or rather, that thou hast *feasted hungry Christ in his poore members*.

In *giuing Almes*, obserue two things: First, the *Rules*; secondly, the *Rewards*.

1. *Rules in giuing of Almes, and doing good workes.*

1. They must be done in *obedience of Gods Commandements*; Not because we thinke it to bee good, but because *God requireth* vs to doe such and such a good deede: for such *obedience*, (1 *Sam.* 15. 22.) of the worke,

God

* *Non Deo sed sibi ieiunat, qui quæ ad tempus subtrahit, non inopibus subtrahit, sed ventri postmodum offerenda custodit.* Greg. in Past. cap. 44.

* *Ieiunium tuum te castiget, sed alterum lætificet.* Aug. Ser. de temp. 64.

Accipiat ostium Christus quod ieiunans omnis accipit Christianus. Aug. de tem. Ser. 157.

Beatus qui ieiunat vt alat pauperem: imitatur enim Christum, qui animam suam posuit pro fratribus suis. Cyril. in Leu. lib. 10

God preferreth before all *Sacrifices*, and the greateſt *workes*.

2. They muſt proceed from [b] *Faith*, elſe they cannot *pleaſe God*: nay, without Faith, the moſt *ſpecious* workes are but [c] *ſhining ſinnes*, and *Phariſes Almes*.

[b] Heb.11.6. Rom.14.23.

[c] *Splendida peccata.* Aug.

3. Thou muſt not thinke, by thy good Workes and Almes to *merit Heauen*: for in vaine had the *Sonne of God* ſhed his *blood*, if *Heauen* could haue beene *purchaſed* either for *money*, or *meat*. Thou muſt therefore ſeeke *Heauens poſſeſſion* by the *purchaſe* of *Chriſts blood*, not by the *merits* of thine *owne* workes: For [d] *eternall life is the gift of God, through Ieſus Chriſt.* Yet euery true Chriſtian, that beleeues to be ſaued, and hopes to come to Heauen, muſt doe good workes (as the Apoſtle ſaith) for *neceſſarie vſes*, which are foure.

[d] Rom.6. vlt.

First, that [e] *God may bee glorified,*

[e] 1 Cor.10. 31. 2 Cor.8.19. Phil.1.11.

rified. Secondly, *that thou mayest shew thy selfe* [c] *thankefull for thy Redemption.* Thirdly, *that thou mayest* [f] *make sure thine Election vnto thy selfe.* Fourthly, *that thou mayest* [g] *win others,* by thy holy deuotion, to thinke the better of thy Christian profession. And for these vses wee are said to bee [h] *Gods workemanship, created in Christ Iesus, vnto good workes, and that God hath ordained vs to walke in them.*

[c] Luke 1. 74, 75.
[f] 2 Pet. 1. 10.
[g] Mat. 5. 16. Isa. 61. 9.
[h] Eph. 2. 10.

4. Thou must not giue thine Almes to *impudent Vagabonds,* who liue in wilfull idlenesse and filthinesse, but to the *Religious* and *honest poore;* who are either sicke, or so old, that they cannot worke; or such who worke, but their worke cannot competently maintaine them: Seeke out those in the *backe-Lanes,* and relieue them. But if thou meete one that asketh an Almes for Iesus sake, and knowest

knoweſt him not to bee vnworthy, deny him not: for, it is better to giue vnto tenne Counterfeits, than to ſuffer Chriſt to goe, in *one poore Saint, vnrelieued.* Looke not on the *Perſon*, to giue thine Almes, but vnto Chriſt, in the *partie.*

2. *Of the reward of Almes-deeds and good workes.*

1. *Almes* are a *ſpeciall meanes* to mooue God in mercie to turne away his [i] *temporall iudgements* from vs; when wee by a *true Faith* (that ſheweth it ſelfe by ſuch fruits) doe returne vnto him. [i] Dan. 9. 24.

2. Mercifull *Almes-giuers* [k] ſhall bee the Children *of the Higheſt*; and be like God their Father, who is the [l] Father of *Mercies.* They ſhall be his [m] *Stewards*, to diſpoſe his *goods*; his *Hands*, to diſtribute his *Almes.* And if it be ſo great an Honour, to bee the Kings [k] Luk. 6. 35, 36. [l] 2 Cor. 1. 3. [m] Luk. 16. 1.

Almner; how much greater is it to bee the God of *Heauens Almes-giuer*?

3. When *all* this *World* shall forsake vs, the onely *good workes* and good *Angels* shall accompanie vs, the one to [n] *receiue* their *reward*, the other to *deliuer* their [o] *charge*.

[n] Apoc. 14. 13.
[o] Luke 16. 22. Psal. 91. 11. Heb. 1. 14.

4. Liberalitie in Almes-deeds is our [p] *surest foundation, that wee shall obtaine in eternall life* a liberall reward, through the *Mercie* and *Merits* of Christ.

[p] 1 Tim. 6. 19.

Lastly, by Almes-deeds wee feede and relieue Christ in his *Members*; and [q] *Christ* at the *last day* will acknowledge our *Loue*, and reward vs in his *Mercie*: and then it shall appeare, that what we gaue to the poore, was not *lost*, but [r] *lent vnto the Lord*. What greater motiues can a Christian wish, to excite him to bee a liberall Almes-giuer? Thus farre

[q] Math. 25.
[r] Pro. 19. 17.

farre of the *Manner* of fasting. Now followeth the *End*.

3. *Of the Ends of Fasting.*

The true *Ends* of *Fasting*, are not to merit Gods fauour, or eternall life; (for that we haue only of the gift of *God*, through *Christ*) not to *place Religion* in bodily abstinence: (for fasting in it selfe is not the *worship* of God, but an *helpe* to further vs, the better to worship God.) But the *true ends of Fasting* are three.

First, to subdue our [e] flesh to the Spirit: not so to [f] weaken our bodies, as that wee are made vnfit to doe the necessarie duties of our calling. *A good man* (saith *Salomon*) *is mercifull to his Beast, Prou.* 12. 10. much more to his *owne Body?*

Secondly, that we may more deuoutly contemplate Gods [g] Holy Will, and feruently powre foorth our soules vnto him

[e] Esd.8.21. 1 Cor.9.27.
[f] 1 Tim.5. 24. *Ieiunium orationem roborat; oratio sanctificat ieiunium.* Bern. Serm. de Ieiun.
[g] Ioel 1.17. Neh.1.4. Luk.2.37. 1 Cor.7.5.

him by prayer: for as there are some kinde of *Diuels*, so there are also some kinde of sinnes, which cannot be subdued, but by *Fasting* ioyned vnto *Prayer*, *Math.* 17.22.

[a] Ioel 2.18, 19. Thirdly, that by our [a] *serious humiliation*, and *iudging* of our selues, we may escape the *iudgement of the Lord*: not for the merit of our fasting (which is none) but for the mercy of God, who hath promised to remooue his Iudgements from vs, when wee by fasting doe vnfainedly humble our selues before him. And indeede no Childe of God euer *conscionably* vsed this holy *Exercise*, but in the end hee obtained his request at the hand of GOD: both in *receiuing* graces which he wanted, as appeares in the examples of [b] *Annah*, [c] *Iehosaphat*, [d] *Nehemiah*, [e] *Daniel*, [f] *Esdras*, [g] *Hester*; as also in turning away Iudgements,

1 Cor. 11.

[b] 1 Sam. 1.
[c] 2 Chr. 20.
[d] Neh. 1.
[e] Dan. 6.
[f] Esd. 8. 23.
[g] Hest. 9. 1.

threat-

threatned or *falne* vpon him: as may bee seene in the Examples of the [h] *Israelites*, the [i] *Ninivites*, [k] *Rehoboam*, [l] *Achab*, [m] *Ezechias*, [n] *Manasses*. He who gaue his *deare Sonne* from Heauen to the death, to ransome vs when wee were his enemies; thinkes, nothing too deare on earth, to bestow vpon vs, when wee humble our selues, being made his reconciled *friends* and *children*.

Thus far of the *priuate Fast*.

[h] 1 Sam. 7. 6.
[i] Ionah 3.
[k] 2 Chr. 12. 5, 7, &c.
[l] 1 King. 21.
[m] 2 Chr. 32. 16.
[n] 2 Chron. 33, 18, 19.

2. *Of the publike Fast.*

A *Publike Fast* is, when by the * Authoritie of the Magistrate, either the whole *Church* within his Dominion, or some speciall *Congregation* (whom it concerneth) doe assemble themselues together, to performe the fore-mentioned *duties* of *Humiliation*, either for the removing of some

* Iona. 3. 7. 2 Chr. 20. 3. Ezra 8. 21.

some publike [b] *calamitie* threatned, or alreadie inflicted vpon them; as the *Sword, Invasion, Famine, Pestilence*, or other fearefull sickenesse: or else for the *obtaining* of some *publique Blessing*, for the good of the [c] Church; as to craue the *assistance* of his *holy Spirit*, in the *Election* and *Ordination* of fit and able *Pastors*, &c. or, for the *tryall* of *Truth*, and *execution* of *Iustice*, in matters of difficultie and great importance, &c.

[b] 1 Sam. 7. 5, 6. Ioel 2. 15. 2 Chro. 20. Ionah 3. Hest. 4.

[c] Exod. 19. Esdr. 8. Act. 1. 13, 14.

When any euill is to bee remooued, the [d] *Pastors* are to lay open vnto the people, by the euidence of *Gods Word*, *the sinnes* which were the *speciall causes* of that calamitie; call vpon them to repent, and publish vnto them the mercies of God in Christ, vpon their *Repentance*. The people must heare the voyce of *Gods Messengers*, with heartie *sorrow for*

[d] Ioel 1. 14. Nehem. 8.

their

their sinnes; earnestly begge pardon in Christ, and promise vnfained amendment of their life. When any blessing is to be obtained, the *Pastors* must lay open to the people the *necessitie* of that blessing, and the *goodnesse* of God, who giueth such *Graces* for the good of men. The *people* must *deuoutly pray* vnto God, for bestowing of that *Grace*; and that hee would blesse his owne *meanes*, to his owne *Glory*, and the *good* of his *Church*. And when the holy Exercise is done, let euery Christian haue a speciall care, according to his abilitie, to *Remember the poore*. And whosoeuer (when iust occasion is offered) vseth not this holy Exercise of *Fasting*, hee may iustly suspect, that his heart neuer yet felt the power of true Christianitie.

Isa.58.7,10. 2.Cor.9.1. Gal.2.10.

So much of *Fasting*. Now follow

followeth the Exercise of holy *Feasting*.

Of the Practice of Piety in Holy Feasting.

HOly *Feasting*, is a solemne *Thankes-giuing* (appointed by Authoritie) to bee rendred vnto God on some speciall day, for some extraordinary *Blessings* or *Deliuerances* receiued. Such, among the *Iewes*, was the *Feast* of the *Passeouer*, to remember to praise God for their deliuerance out of *Egypts* bondage. Exod. 12. 15.

or the *Feast* of *Purim*, to giue thankes for their deliuerance from *Hamans Conspiracy*. Such among vs, are the fifth of *August*, to praise God for deliuering our Gracious *King* from the bloody *Conspiracie* of the trayterous *Gowries*. Heft. 9. 19, 31.

And the fifth of *Nouember*, to praise God for the deliuerance of the

the *King*, *and the whole State*, from the *Popish Gunne-powder Treason*. Such Feasts are to bee celebrated by a publike *rehearsall* of those speciall benefits, by *spirituall Psalmes*, and *Dances*, by *mutuall feasting*, and *sending presents euery man to his neighbour*, and by giuing *gifts to the poore*.

But forasmuch as the benefit of our *Redemption* was the greatest that *Man* needed from *God*, or that *God* euer bestowed vpon *Man*; and that the *Lords Supper* is left by our *Redeemer*, as the chiefest memoriall of our *Redemption*: euery Christian should account this *holy Supper* his *chiefest and ioyfullest Feast* in this World. And seeing that as it ministreth to *worthy* partakers the greatest assurance which they haue of their *Saluation*; so it pulleth *temporall Iudgements* on the *Bodies*, and (without repentance)

pentance) *eternall damnation* to the *Soules* of them who *receiue it vnworthily*. Let vs see how a Christian may best fit himselfe to bee a due partaker of so holy a *Feast*, and to bee a *worthie Guest* at so sacred a *Supper*.

Meditations concerning the due manner of practising Pietie, in receiuing the holy Supper of the Lord.

THough no man liuing is of *himselfe* worthy to bee a guest at so *holy* a Banquet; yet it pleaseth God of his *grace*, to *accept* him for a *worthie receiuer*, who endeuoreth to receiue that holy Mysterie with that *competent measure* of reuerence that hee hath prescribed in his Word.

2 Thess. 1. 11. Col. 1. 12. Luk. 20. 35. Apoc. 3. 4.

Hee that would receiue the Holy Sacrament with due reuerence,

perence, must conscionably performe three sorts of duties: First, *those which ought to be done before hee receiueth*; secondly, *those that are to bee done in the receiuing*; thirdly, *those that are to be done, after that hee hath receiued the Sacrament*. The first is called *Preparation*; the second, *Meditation*; the third, *Action*, or *Practice*.

Of Preparation.

That a Christian ought necessarily to prepare himselfe, before hee presume to be a partaker of the holy Communion, may euidently appeare by fiue reasons.

First, because it is Gods Commandement: For if he commanded, vnder the paine of Death, that none vncircumcised should eate the Paschall Lambe; nor any Circumcised, vnder foure *Dayes preparation*: how much greater preparation doth he require

Exo. 12. 48. & 22. 6.

quire of him, that comes to receiue the Sacrament of his *body and blood?* which as it *succeedeth*, so doth it *exceed* by many degrees the Sacrament of the *Passeouer*.

Secondly, because the *example of Christ* teacheth vs so much: for he *washed* his Disciples feet, before hee admitted them to eate of his *Supper*. Signifying, how thou shouldest lay aside all *vnpureneſſe of heart*, and *vncleanneſſe of life*, and bee furnished with *Humilitie* and *Charitie*, before thou presumest to taste of his holy Supper.

Ioh. 13. 5.

Thirdly, because it is the counsell of the Holy Ghost: *Let euery man examine himself, and so let him eate, &c.* And if a man, when he is to eate with an *earthly Prince*, *must consider diligently what is before him, and put a knife to his throat, rather than commit any rudeneſſe*

1 Cor. 11. 28.

Pro. 13. 1, 2.

How

How much more oughtest thou to prepare thy soule, that thou mayest behaue thy selfe with all feare and reuerence, when thou art to feast at the holy Table of the *Prince of Princes*?

Fourthly, because it hath beene euer the practice of all Gods Saints, to vse holy preparation, before they would meddle with *Diuine mysteries*; *Dauid* would not goe neere to *Gods Altar*, till hee had first *washed his hands in Innocencie*: Much lesse shouldst thou, without due preparation, approach to the *Lords Table*. *Abimelech* would not giue, nor *Dauid* and his men would not eate the *Shew-bread*, but on condition that their *vessels were Holy*; how much lesse shouldest thou presume to eate the *Lords bread*, or rather *the bread which is the Lord*, vnlesse the vessell of thy heart bee first cleansed

Psal. 26. 6.

1 Sam 21. 4

sed by repentance? And if the Lord required *Ioshuah* (as hee had done *Moses* before) *to put off his shooes*, in reuerence of his Holinesse, who was present in that place; where he appeared with a *Sword* in his *Hand*, for the destruction of his enemies: how much rather shouldest thou put off all the *Affections* of thine Earthly conuersation, when thou commest neere that place, where Christ appeareth to the *eye* of thy Faith, with *Wounds in his hands and side*, for the redemption of his Friends? And for this cause it is said, *That the Lambes Wife hath made her selfe readie for his Marriage.* Prepare therefore thy selfe, if thou wilt in this life be *betrothed* vnto Christ by Sacramentall *Grace*; or in Heauen marryed vnto him, by eternall glory.

Ioſh.5.15. Exod.3.5.

Apoc.19.7.

Fiftly, because that God hath euer smitten with feare-

full

fulll Iudgements, those who haue presumed to vse his holy Ordinances, without due feare and preparation. God set a *flaming Sword* in a *Cherubins hand*, to smite our first Parents, being defiled with sinne, if they should attempt to goe into *Paradise*, to eate the Sacrament of the *Tree of Life*: Feare thou therefore to bee smitten with the Sword of Gods vengeance, if thou presumest to goe into the Church with an impenitent heart, to eate the Sacrament of the *Lord of Life*. God smote 50000. of the *Bethshemites*, for looking irreuerently into his Arke; and killed *Vzza* with sodaine death, for but *rash touching* of the Arke; and smote *Vzziah* with a *Leprosie*, for meddling with the Priests Office, which pertained not vnto him. The feare of such a stroake, made *Ezechias* so earnestly to pray vnto God, that he would

Gen. 3.

1 Sam. 6.

2 Sam. 6. 19.

2 Chr. 26. 18, &c.

would not smite the people that wanted *time to prepare themselues as they should, to eate the Passeouer.* And it is said, that the Lord *heard* Ezechiah, *and healed the people*: Intimating, that had it not beene for *Ezechia's* prayer, the Lord had smitten the people, for their want of due preparation. And the man who came to the *Marriage Feast* without his *wedding Garment*, or examining of himselfe, was examined of another, and thereupon *bound hand and foot, and cast into vtter darkenesse*, Matth. 22.12. And

2 Cor. 11.19 S. *Paul* tels the *Corinthians*, that for want of this *preparation, in examining and iudging themselues before they did eate the Lords Supper*, God had sent that fearefull sickenesse amongst them;

2 Cor. 11.29 whereof *some were then sicke, others weake, and many fallen asleepe*; that is, taken away by *temporall death*: Insomuch, that the

the *Apostle* saith, that euery *vnworthy* Receiuer *eateth his owne iudgement*, *temporall* if hee repents, *eternall* if he repents not; and that in so haynous a measure, as if hee *were guiltie of the very bodie and blood of the Lord*, whereof this Sacrament is a holy *Signe* and *Seale*. And Princes punish the indignitie offered to their great *Seale*, in as deepe a measure, as that which is done to their owne *Persons*, whom it representeth. And how haynous the guiltinesse of Christs *blood* is, may appeare by the misery of the *Iewes*, euer since they wished *his blood to be on them and their Children*. But then thou wilt say, It were *safer* to abstaine from comming *at all* to the Holy Communion. Not so; for GOD hath threatned to punish the *wilfull neglect* of his Sacraments, with *eternall damnation* both of Body and Soule.

1 Cor. 11.29

Verse 29.

Mat. 27.25.

Num.9.13. Heb.1.9. Mat.16. 1 Cor. 11.

And it is the *Commandement of Christ*; *Take, eate, doe this in remembrance of me*: and hee will haue his Commandement vnder the penalty of his Curse, obeyed. And seeing that this Sacrament was the *greatest* token of Christs loue, which hee left at his end to his friends, whom hee loueth to the end; therefore the neglect and contempt of this Sacrament must argue the *contempt* and *neglect* of his *loue*, and *Blood-shedding*: then which, no sinne in Gods account can seeme more *haynous*. Nothing hinders why thou mayest not come freely to the Lords Table; but because thou haddest rather want the loue of God, then leaue thy filthy sinne. O come, but come a guest prepared for the Lords Table, seeing they are *blessed, who are called to the Lambes Supper*. O come, but come prepared; because the

Ioh.13.1.

Heb. 10. 28, 39.

Apoc.19.9.

efficacy

efficacy of this Sacrament is receiued according to the *proportion* of the Faith of the Receiuer.

Efficacia Eucharistiæ non æqualiter se habet quoad omnes fideles, sed pro ratione fidei cõmunicantium, Origen.

This preparation consists in the serious consideration of three things. First, of the *Worthinesse of the Sacrament*, which is termed to *discerne the Lords body*. Secondly, of thine *owne vnworthinesse*, which is to iudge *thy selfe*. Thirdly, of the *meanes* whereby thou mayst become a *worthy* receiuer, called *Communication of the Lords Body*.

1. *Of the worthinesse of the Sacrament.*

THE *worthines* of this Sacrament is considered three waies: First, by the *Maiesty* of the *Author* ordaining. Secondly, by the *preciousnesse* of the *Parts* wherof it consisteth. Thirdly, by

the *Excellencie* of the *Ends* for which it was ordained.

1. *Of the Author of the Sacrament.*

The *Author* was not any *Saint* or *Angel:* but our *Lord Iesus*, the eternall Son of God: For it pertaineth to CHRIST *onely* vnder the *New Testament*, to institute a Sacrament; because hee onely can *promise* and *performe the Grace* that it *signifieth*. And wee are charged to *heare no voyce but his* in his Church. How sacred should we esteeme the *Ordinance* that proceedeth from so Diuine an *Author*!

Mat. 7. 5.

2. *Of the parts of the Sacrament.*

The parts of this blessed Sacrament are three. First, the *Earthly Signes* signifying: Secondly, the *Diuine Word* sanctifying: Thirdly, the *Heauenly graces* signified:

First; the *Earthly signes* by

Bread

Bread an *Wine*, 1 *Cor.* 11.23, &c. *Prou.* 9.6. in number *two*, but *one* in vse.

Secondly, the *diuine Word*, is the Word of *Christs institution*; pronounced with *Prayers* and *blessings*, by a *lawfull* Minister: *Heb.* 5.4. *Num.* 16.40. 1 *Cor.* 10.16.) The *Bread* and *Wine* without the *Word* are nothing, but as they were before; but whē the *Word* cōmeth to those *Elements*, then they are made a *Sacrament*; and God is present with his owne Ordinance, and readie to *performe* whatsoeuer hee doth promise. The Diuine *words* of blessing doe not *change* or *annihilate* the [a] *substance* of the *bread* and *wine*: (for if their substance did not remaine, it could bee no Sacrament:) but it changeth them in vse and in name. For, that which was before but common Bread and Wine to nourish mens Bodies, is, after the blessing

Eucharistiæ sacramentū nō deserioris manu quā præsidentis sumimus. Tert. *lib de Coron. cap.* 3.

[a] *Qui est à terra panis percipiens vocationem Domini, non iam communis panis est, sed Eucharistia ex duabus rebus cōstans, terrena & cœlesti.* Iren. lib. 4. cap. 30.

Per Sacramentum corporis & sanguinis Dom. Diuinæ efficimur consortes naturæ, & tamen esse non desiit substan-

destinated to an holy vse, for the *feeding* of the *Soules of* Christians. And where before they were called but *Bread* and *Wine*; they are now called by the name of those *Holy things* which they signifie, *The Body and Blond of Christ*: the better to draw our mindes from those *outward* Elements, to the *Heauenly* Graces, which by the *sight* of our *bodies* they represent to the spirituall *eyes* of our *faith*. Neither did *Christ* direct these words, *This is my Body, This is my Blond*, to the Bread and Wine, but to his Disciples: as appeares by the words going before, *Take yee, eate yee*. Neither is the Bread his Body, but in the same sense that the Cup is in the *New Testament*. *viz.* by a Sacramentall *Metonymie*. And *Marke* notes plainely, that the words, *This is my Blond, &c. were not pronounced by our Sauiour, till after* that

stantiæ vel naturæ panis & vini. Gelas. contra Eutic.

Christus visibilia symbola, corporis & sanguinis appellatione honorauit, non naturam mutans, sed gratiam naturæ adijciens. Theod. Dialog. 1.

that all his Disciples had drunken of the Cuppe, Mark. 14. 23, 24. And afterwards in respect of the naturall substance thereof, he calles that the *fruite of the Vine*, which in respect of the spirituall signification thereof, he had before tearmed *his Bloud*, *Verse* 25. after the manner of tearming all Sacraments. And Christ bids vs not to *make him*, but to *doe this in remembrance of him*; and hee bids vs eate *not simply his body*, but *his body* as it was then *broken*, and *his bloud shed*; which S. *Paul* expounds to bee but *the Communion of Christs body*, *and the* [c] *Communion of his Bloud*, that is, an effectuall *pledge* that we are *partakers* of Christ, and of *all the merits* of his *body* and *bloud*. And by the frequent vse of this Communion, *Paul* will haue vs to [d] *make a shew of the Lords death till hee come* [e] from heauen, & till we, as [f] *Eagles shall*

[c] 1 Cor. 10. 16.

[d] 1 Cor. 11. 26.
[e] Acts 3. 21. and 1. 11. Heb. 8. 21.
[f] Mat. 24. 27, 28.

brought up into the ayre to meet him; who is the blessed *Carkeis* and life of our soules.

Thirdly, the *spirituall graces* are likewise two; the *body of Christ*, as it was with the *feeling of Gods anger* due to vs, *crucified*: and his *blood*, as it was (in the like sort) *shed for the remission of our sinnes*. They are also in *number* two, but in *vse* one, *viz.* whole Christ, with all his benefits offered to *all*, and *giuen* indeed to the faithfull. These are the three *integrall* parts of this *blessed* Sacrament, the *Signe*, the *Word*, and the *Grace*. The *Signe* without this *Word*, or this *Word* without the *Signe* can doe nothing: and both conioyned are vnprofitable, without the *Grace* signified: but all three concurring, make an effectuall Sacrament to a *worthy* Receiuer. Some receiue the *outward* Signe without the *spirituall* Grace,

Grace, as *Iudas*, who (as *Austen* saith) receiued * *the Bread of the Lord*, but not the *Bread which was the Lord*. Some receiue the *spirituall* grace without the *outward* Signe, as the *Saint-Thiefe* on the Crosse: and innumerable of the Faithfull, who *Dying desire it*, but cannot receiue it through some externall impediments: but the *worthy* Receiuers to their comfort receiue *both* in the *Lords Supper*.

* *Panẽ Domini, non panem Dominum.* Aug

Christ chose *Bread* and *Wine* (rather then any other Elements) to be the *outward* signes in this blessed Sacrament: First, because they are easiest for all *sorts* to attaine vnto: Secondly, to teach vs, that as mans *temporall life* is chiefly nourished by [a] *Bread*, and cherished by *Wine*; so are our soules by his *Body* and *Bloud* sustaind and quickned vnto *eternall life*. Christ appointed Wine with

[a] *Dauid* cals bread the strẽgth of mans heart. Psal. 104. 15 Isa the stay of Bread cha. 1. *Ezech* the staffe of Bread, cap. 4. 16. *Homer.* ωίνων ἀρδεσσι.

the Bread to bee the outward ſigne in this Sacrament, to teach vs; firſt, that as the *perfect nouriſhment* of mans body conſiſts both of *Meate* and *Drinke*: So Chriſt is vnto our ſoules not in *part*, but in *perfection*, both *ſalvation* and *nouriſhment*. Secondly, that by ſeeing the ſacramentall Wine *apart* from the Bread, we ſhould remember how all his *precious blood* was *ſpilt* out of his *bleſſed body* for the *remiſſion of our ſinnes*. The *outward* Signes the *Paſtor* giues in the Church, and thou doeſt eate with the Mouth of thy *Body*: the *ſpirituall* grace Chriſt reacheth from Heauen, and thou muſt eate it with the *mouth* of thy *Faith*.

3. *Of the End for which this holy Sacrament was ordained.*

The excellent and admirable *Ends* or *Fruits*, for which this bleſſed Sacrament was ordained, are ſeuen.

Of

Of the first End of the Lords Supper.

1. To keepe Christians in a continuall [a] *remembrance* of that *propitiatory sacrifice*, which Christ, *once* for all offered by his *Death* vpon the Crosse, to reconcile vs vnto God, *Doe this* (saith Christ) *in remembrance of mee)* And saith the Apostle([b] *As oft as yee shall eate this Bread, and drinke this Cup, yee doe shew the Lords death till he come.* And he saith, that by this Sacrament, and the preaching of the Word) [c] *Iesus Christ was so euedently set forth before the eyes of the Galatians, as if he had beene crucified among them:* for the *whole action* presenteth Christs death, the breaking of the blessed *Bread*, the crucifying of his blessed *Body*; & the *powring* forth of the sanctified *wine*, the *shedding* of his holy *Blood*. Christ was once in himselfe *really* offered: but as

[a] Mat. 16. 16 1 Cor. 11. 26

[b] 1 Cor. 11. 26.

[c] Gal. 3. 1. Heb. 9. 26. and 10. 12. and 1. 3. *Quotidie nobis Christus crucifigitur.* August. in Psal. 95.

as oft as the Sacrament is celebrated, ſo oft is he *ſpiritually* offred by the faithfull.

Hence the Lords Supper is called a *propitiatory* Sacrifice, *not properly or really, but* [a] *figuratiuely*, becauſe it is a *memoriall* of that propitiatory ſacrifice, which Chriſt offered vpon the *Croſſe*. And to diſtinguiſh it from that *reall Sacrificee*, the Fathers call it the [b] *vnbloody Sacrifice*. It is alſo called the *Euchariſt*, becauſe that the Church in this action offereth vnto God the *ſacrifice of praiſe and thankeſgiuing* for her Redemption; effected by the true and onely *expiatorie* Sacrifice of Chriſt vpon the Croſſe. If the ſight of Moabs King, ſacrificing on his walls his owne ſonne, to mooue his gods to reſerue his life, 2. *Kings* 3. 27. mooued the aſſailing Kings to ſuch pitie, that they ceaſt the aſſault, and raiſed their ſiege: how

[a] *uerouuuuãs.*
[a] *Incruentũ ſacrificium.*

[b] If it be vnbloody, becauſe it is voide of blood, then it is not Chriſts naturall body. If becauſe it is offered without ſhedding of blood, then it is not auaileable for the remiſſion of ſinnes. Heb. 9. 22.

how should the spirituall sight of *God the Father*, sacrificing on the Crosse *his onely begotten Sonne*, to saue thy soule, mooue thee to loue *God* thy *Redeemer*, and to leaue sin, that could not in iustice bee expiated by any manner ransome?

Of the second End of the Lords Supper.

2. To *confirme our Faith*: for God by this Sacrament doth *signifie* and *seale* vnto vs from Heauen; that according to the *promise* and *new couenant* which he hath made in *Christ*, hee will truely receiue into his Grace and Mercie all *penitent beleeuers*, who duly receiue this holy Sacrament; and that for the *merit of the Death and Passion of Christ*, hee will as *verily* forgiue them all their sinnes, as they are *made partakers* of this Sacrament. In this respect the holy Sacrament is called, *The seale of the new Couenant*,

[a] *Christo cū Patre & spir. sancto sacrificium panis & vini in fide & charitate sancta Ecclesia Catholica offerre non cessat*, Aug. de fid. ad Pet. Diac. cap. 19. *Cum frangitur hostia, dum sanguis de calice in ore fidelium funditur, quid aliud quam Dominici corporis in cruce immolatio, eiusque sanguinis de latere effusio designatur?* Can. dist. 2. de consec. *cum frangitur.* 37.

Rom.4.11. Mat.26.28. 2Cor.11.25

Iud.13.13.

Couenant, and remiſſion of ſinnes. In our greateſt doubts we may therefore, receiuing this Sacrament, vndoubtedly ſay with *Samſons* Mother: *If the Lord would kill vs, he would not haue receiued a burnt offering, and a meat offering at our hands, neither would hee haue ſhewed all theſe things, nor would at this time haue told ſuch things as theſe.*

Of the third End of the Lords Supper.

3. To bee a *pledge* and *ſymbole* of the moſt neere and effectuall *Communion* which Chriſtians haue with Chriſt. *The Cup of bleſſing, which we bleſſe, is it not the Communion of the Blood of Chriſt? The Bread which wee breake, is it not the Communion of the body of Chriſt?* that is, a moſt effectuall ſigne and pledge of our Communion with Chriſt. This vnion is called [a] *abiding in vs*, [b] *ioyning to the Lord*, [c] *dwelling in our hearts:*

1 Cor.10.16

[a] Ioh.14.16, 23.
[b] 1Cor.6.17 κόλλησις.
[c] Eph.3.17. κατοικησαι. Ioh.15.5. Eph.6. σίασαμα.

hearts: and set forth in the holy Scripture by diuers *Similies.* First, of the *Vine* and *branches:* secondly, of the *Head* & *Body:* thirdly, of the *Foundation* and *building:* fourthly, of *one Loafe* confected of many graines: fiftly, of the *Matrimoniall vnion* twixt Man and Wife, and such like. And it is *threefold* betwixt Christ and Christians. The first is *naturall,* betwixt our *humane nature,* and *Christs diuine nature* in the person of the Word. The second is *mysticall* betwixt our persons *absent* from the Lord, and the person of Christ *God* and *Man,* into one *mysticall body.* The third is *Celestiall,* betwixt our persons *present* with the Lord, and the person of Christ in a *Body glorified;* these three Coniunctions depend each vpon other. For, had not our nature beene first *Hypostatically* vnited to the Nature of

[g] Eph.2. 35. Col.1.18. Rom.12.4,5 Eph.3.19, 20. 1 Cor.10.27 Eph.5.31, 32. Apoc.21.2.

of God in the second person; wee could neuer haue beene vnited to Christ in a *Mysticall* body. And if wee bee not in *this life* (though absent) vnited to Christ by a *Mysticall* vnion, wee shall neuer haue communion of Glory with him in his *Heauenly presence*. The *mysticall Communion* (chiefely heere meant,) is wrought betwixt Christ and vs by the Spirit of Christ, apprehending vs: and by our *Faith* (stirred vp by the same *Spirit*) *apprehending Christ* againe. Both which Saint *Paul* doth most liuely expresse; *I follow after, that if I may apprehend that for which also I am apprehended of Christ Iesus.* How can he fall away that holdeth, and is so firmely holden? This vnion hee shall best vnderstand in his *Minde*, who doth most feele it in his *Heart*. But of all other times, this vnion is best felt, and most confirmed, when we

Phil. 3. 12.

we doe duely receiue the *Lords Supper*. For then we ſhall ſenſibly feele our hearts knit vnto Chriſt, and the *deſires of our ſoules* drawne by *Faith* and the *Holy Ghoſt*, as by the *cords* of *Loue*, neerer and neerer to his Holineſſe.

From this *Communion with Chriſt*, there followeth to the faithfull many vnſpeakeable benefits:

As firſt, Chriſt tooke by *imputation* all their ſinnes and guiltineſſe vpon him, to ſatisfie *Gods Iuſtice* for them: and hee freely giues by *imputation*, vnto vs all his Righteouſneſſe in this life, and all his right vnto eternall life when this is ended: and counteth all the *good* or *ill* that is done vnto vs, as done vnto his *owne perſon*. 2 Cor. 15. 2. Rom. 4. 25. 1 Pet. 2. 14. Phil. 3. 9.

Secondly, there floweth from *Chriſts nature* into our *nature*, vnited to him, the *liuely Spirit and breath of Grace*, which renu- Mat. 25. 35. Acts 9. 4. Mat. 15. 45. Zach. 2. 8.

renueth vs to a ſpirituall life; and ſo ſanctifieth our *mindes*, *wils*, and *affections*, that we daily grow more and more conformable to the *Image of Chriſt*.

Eph.4.23, 24. Rom.8.27.

Thirdly, he beſtoweth vpon them, all *ſauing graces*, neceſſary to attaine eternall life; as the *ſeuce of Gods loue*, the *aſſurance of our Election*, with *regeneration*, *iuſtification*, and *grace to doe good workes*: till wee come to liue with him in his heauenly Kingdome. This ſhould teach all true Chriſtians to keepe themſelues as the *vndefiled members* of Chriſts holy body, and to beware of all *vncleanneſſe* and *filthineſſe*: knowing that they liue in Chriſt, or rather, that *Chriſt liueth in them*. From this *vnion* with Chriſt (ſealed vnto vs by the *Lords Supper*) *S. Paul* draweth arguments, to withdraw the *Corinthians* from the pollution both of *Idolatry*, 1. *Corinth.*

2 Cor.3.18. Ioh.15.5. and 1.16.

1 Cor.8.1, 4,6,7,19.

10.16. and *Adultery*, 1 Cor. 16. 15,16.

Lastly, from the former Communion twixt *Christ* and *Christians*, there flowes another Communion, twixt *Christians among themselues*. Which is also liuely represented by the Sacrament of the *Lords Supper*; in that the whole Church beeing many, doe all communicate of *one* Bread, in that holy action. *Wee being many, are one Bread, and one Bodie*, for wee are all partakers of that one Bread; that as the bread which wee eate in the Sacrament, is but *one*, though it be confected of many graines; so all the Faithfull, though they be many, yet are they but *one mysticall bodie* vnder *one Head*, which is *Christ*. Our Sauiour prayed *fiue times* in that prayer, which hee made after his last Supper, that his Disciples might bee *one*: to teach vs at

1 Cor. 10. 10

Ioh. 17. 11, 21, 22, 23, 26

at once, how much this *Vnion* pleaseth him. This *Vnion* betwixt the faithfull, is so *ample*, that no distance of place can part it; so *strong*, that death cannot dissolue it: so *durable*, that time cannot weare it out; so *effectuall*, that it breeds a feruent loue betwixt those who
1 Cor. 4. 13. neuer saw one anothers face. And this *coniunction* of *soules* is termed the *coniunction* of *Saints*, which Christ effecteth by sixt speciall meanes. First, by gouerning them all by *one*, and the
Eph. 4. 5. same *holy Spirit*. Secondly, by enduing them all with one and the same *Faith*. Thirdly, by shedding abroad his *owne*
[a] Rom. 4. 5. [b] Tit. 3. 5. Eph. 4. 5. [a] *Loue* into all their hearts. Fourthly, by [b] regenerating them all by *one* and the same *Baptisme*. Fiftly, by [c] nourishing them all with *one* and the
[c] 1 Cor. 10. 17. & 11. 33. same spirituall *Food*. Sixtly, by being *one* [d] quickning Head, of
[d] Col. 1. 1. and 12. that *one* bodie of his Church, which

which he reconciled to God *in the Body of his flesh.* Hence it was, that the multitude of Beleeuers in the primitiue Church, were of *one heart* and of *one Soule*, in *treth, affection*, and *compassion.* And this should teach Christians to *Loue* one another: seeing they are all *members* of the same holy and mysticall Body, whereof *Christ* is Head: And therefore they should haue all a *Christian sympathy*, and *fellow-feeling to reioyce* one in anothers ioy, to *condole* one in anothers griefe, to *beare* with one anothers infirmity; and mutually to *releeue* one anothers wants. a Act. 4. 32.

Of the fourth End of the Lords Supper.

4. To *feede the soules of the Faithfull, in the assured hope of life euerlasting.* For this Sacrament is a signe and pledge vnto as many as shall receiue the same according to Christs Insti-

Institution: that he will, according to his promise, by the vertue of his Crucified body and blood, as verily feed our soules to life *Eternall*: as our bodies are by Bread & Wine nourished to this *temporall* life. And to this end Christ in the action of the sacrament, * *really giueth* his very Body and Blood to euery faithfull Receiuer. Therefore the sacrament is called the *Communion of the body and blood of the Lord*. And [a] communication is not of things *absent*, but *present*; neither were it the *Lords Supper*, if the *Lords body* and *blood* were not *there*. Christ is verily present in the Sacrament, by a *double Vnion*: whereof the first is *spirituall*, twixt Christ and the worthy Receiuer. The second is *Sacramentall*,

* *Audio quid verba sonent: neq; enim mortis tantum ac resurrectionis suæ beneficium nobis offert Christus, sed corpus ipsum in quo passus est ac resurrexit. Concludo realiter, hoc est, verè nobis in cœna dari Christi corpus, vt sit animis nostris in cibum salutarem.* Cal. in Com. in 1 Cor. 11. ver. 25. 1 Cor. 10. 16. [a] *Quod se nobis communicat, id fit arcana spiritus sancti virtute quæ res locorum distantia seiunctas, ac per cul dissitas, non modo aggregare, sed coadunare in vnum potest.* Cal. in 1 Cor. 11. 25.

twixt

twixt the *Body* and *Bloud* of Christ, and the *outward signes* in the Sacrament. The former is wrought by meanes that the *same holy Spirit*, dwelling in *Christ* and in the *faithfull*, [b] incorporateth the faithfull, as mẽbers vnto Christ their Head, & so makes them one with *Christ*, and partakers of *all the Graces, Holines and eternall Glory* which is in him, as sure & as verily as they heare the *words of the promise*, and are partakers of the outward Signes of the holy Sacrament. Hence it is, that the will of Christ is a true Christians *will*: & the Christians *life is Christ who liueth in him*, Gal. 2. 20. If you looke to the things that are vnited, this Vnion is *essentiall*: if to the truth of this Vnion, it is *reall*. If to the *manner* how it is wrought, it is *Spirituall*. It is not our Faith, that makes the Body and Bloud of CHRIST to be

[b] *Haec (sc. corpus & sanguis Domini) accepta atque hausta, id efficiunt, vt & nos in Christo & Christus in nobis sit.* Hil. lib. 8. de Trin. *Iam corpus Christi meo corpori sociatum est, & sanguis eius meas ornauit genas*, B. Agnetis *dicit. Apud* Amb

bee present, but the *Spirit* of Christ dwelling in him and vs. Our *faith* doth but *receive* and *apply* vnto our soules, those heauenly graces which are offered in this Sacrament.

The other, being the *Sacramentall vnion*, is not a *Physicall* or *Locall*, but a *spirituall* coniunction of the earthly signes, which are Bread and Wine, with the heauenly Graces, which are the *Body* and *Blood* of *Christ* in the act of receiuing: as if by a *mutuall relation* they were but *one* and the *same thing*. Hence it is, that in the same * instant of time that the worthy Receiuer eateth with his mouth the *Bread* and *Wine* of the *Lord*, he eateth also with the mouth of his Faith, the very *Body* and *Blood of Christ*. Not that [a] Christ is brought downe from Heauen to the Sacrament, but that the holy *Spirit*, by the Sacrament, lifts vp

* *Corpus non adest cum pane, quia, id est, simul loco, sed ius. d est, simul tempore.*

[a] *Quum cœna cœlestis sit actio, minime absurdum est Christum in cœlo manentem à nobis recipi.* Caluin. in 1 Cor. 11. 25.

vp his mind vnto Christ; not by any *locall mutation*, but by a *deuout affection*: so that in the holy [a] *contemplation of Faith*, hee is at that *present with Christ*, *and Christ with him*. And thus beeeuing and meditating how Christ his body was crucified, and his precious blood shed for the remission of his sinnes, and the reconciliation of his Soule vnto God: his Soule is hereby *more effectually* fed in the assurance of eternall Life, then Bread and Wine can nourish his body to this *temporall life*. There must bee therefore of necessitie in the Sacrament, both the outward signes to bee *visibly* seene with *the eyes of the body*, and the Body and Blood of Christ, to be *spiritually discerned* with the *Eye of Faith*. But the forme how the Holy Ghost makes the body of

[a] *Fide mitte in cœlum, & eum in terris tanquam præsentem tenuisti.* Aug. Epi. 3 ad Voluf. *Fidem quum dico, non intelligo quamlibet opinionem, sed fiduciam, qua quum audio panem tesseram esse corporis Christi, non dubito as impleri à Domino quod verba sonant corpus quod nequaquam cernis, spirituale esse ibi alimentum, atque ex Christi carne viuificum in nos per spiritum diffundi.* Calu. ibid.

Christ, being *absent* from vs in place, to be *present* with vs by our vnion: S. *Paul* tearmes a *great Mysterie*; such as our vnderstanding cannot worthily comprehend. The Sacramentall Bread and Wine therefore are not *bare signifying signes*, but such as wherewith Christ doth indeed *exhibit* and *giue* to euery *worthy Receiuer*, * not onely his *Diuine vertue* and *efficacie*, but also his very *Body* and *Blood*, as verily as hee gaue to his Disciples the *Holy Ghost*, by the signe of his *sacred Breath*; or *Health* to the diseased, by the *Word of his mouth*, *or touch of his hand or garment*. And the *apprehension* by *Faith* is more forcible, then the exquisitest *comprehension* of *Sense* or *Reason*. To conclude this point: the holy Sacrament is that *blessed Bread*, which being eaten, opened the eyes of the [a] *Emaus*, that

Eph. 5. 24. * *Ego tunc nos demum participare Christi bonis agnosco, postquam Christum ipsum obtinemus. Obtinetur non tantum quum pro nobis factus fuisse, victimam credimus: sed dum in nobis habitat, dum eius sumus membra, ex carne eius, dum in vnã denique & vitam & substantiam (vt ita loquar) cum ipso coalescimus.* Caluin. ibi.

[a] Luk. 24. 30, 31.

that they knew *Christ*. This is that *Lordly Cup*, by which [b] *wee are all made to drinke into one spirit*: This is that *Rocke flowing with* [c] *Honie*, that reuiueth the fainting spirits of euery true *Ionathan*, that tastes it with the *mouth of Faith*: This is that [d] *Barly Loafe*, which *tumbling from aboue*, strikes downe the Tents of the *Midianites* of infernall darkenesse. *Elias* Angelicall [e] *Cake* and *water* preserued him fortie dayes in *Horeb*; and [f] *Manna* (*Angels food*) fed the *Israelites* forty yeeres in the *Wildernesse*: but this is that [g] true *Bread of life*, and heauenly *Manna*, which if wee shall duely eate, will nourish our Soules for euer vnto life [h] *eternall*. How should then our soules make vnto *Christ that request* from a *spirituall* desire, which the *Capernaites* did from a *Carnall* motion? *Lord, euermore giue vs this bread.*

[b] 1 Cor. 12. 13.

[c] 1 Sam. 14. 27.

[d] Iud. 7. 14.

[e] 1 Kin. 19. 6, 7.

[f] Psal. 78. 24, 25. Num. 15. 35.

[g] Ioh. 6. 32, 35, 49, 50.

[h] Ioh. 6. 51, 58.

[i] Ioh. 6. 3.

The fift end of the Lords Supper.

5. *To bee an assured pledge vnto vs of our Resurrection.* The Resurrection of a Christian is two-fold: first, the [a] *spirituall* Resurrection of our *soules*, in this life, from the death of *sinne*; called the *first Resurrection*: because that by the *trumpet-voice* of Christ, in the preaching of the Gospell, we are raised from the *death of sinne*, to the *life of grace*: [b] *Blessed and holy is hee* (saith S. *Iohn*) *who hath part in the first resurrection: for on such the second death hath no power.* The [c] *Lords Supper* is both a *meane and a pledge* vnto vs of this spirituall and first Resurrection. [d] *He that eateth mee, euen hee shall liue by me.* And then are we *sit Guests to* [e] *sit at the Table with Christ*, when *like Lazarus* we are raised from the *death* of sin, to *newnesse* of life.

[a] Ioh.5.21. Rom.6.4,5, 12.

[b] Apoc.20.6 Hinc apud priscos Sacramentum baptismi appellabatur, Salus, Sacramentū vera Dominici corporis vita. Aug.l.c. de peccatorum meritis c.14 Ioh.6.54. Io.17.1.

The truth of this first resurrection

rection will appeare by the motion wherewith they are internally moued: for if, when thou art moued to the duties of Religion, and practice of Piety, thy heart answereth with *Samuel*, *Here I am, speake, Lord, for thy Seruant heareth.* And with *Dauid*, *O God, my heart is ready.* And with *Paul*, *Lord, what wilt thou haue me to doe?* Then surely, thou art raised from the death of sin, and hast thy part in the *first Resurrection*: but if thou remainest ignorant of the true grounds of religion, and findest in thy selfe a kinde of secret loathing of the exercises thereof, and must be drawne, as it were against thy will, to doe the workes of Piety, &c. then sure, thou hast *but a name that thou liuest, but thou art dead, as* Christ told the *Angell* of the *Church of Sardis*, and thy soule is but as salt, to keepe thy body from stinking.

1 Sam. 3. 10

Psal. 108. 1. Acts 9. 9.

Apoc. 3. 1.

Secondly, the *corporall* resurrection of our bodies at the last day, which is called the *second resurrection*, which freeth vs from the first death. *Hee that eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him at the last day.* For this Sacrament [a] signifieth and sealeth vnto vs, that *Christ dyed* and *rose againe* for vs, and that his [b] flesh *quickneth* and *nourisheth* vs vnto eternall life, and that therefore our bodies shall surely bee raised to eternall life at the last day. For seeing our *head* is risen, all the members of the body shall likewise surely rise againe. For how can those

[a] Ioh. 5. 54.
[b] *Hinc panis & vinum à veteribus nominatur symbola resurrectionis.* Con. Nic. 1. Ioh. 6. 51. *Caro Christi non in sese, sed in verbo ipsi hypostatice vnito viuifica est:* Cyr. in Ioh. 10. 13. *Et quia est propria caro verbi cuncta viuificantis,* Synod. Eph. *de recta fide ad* Reginas. *Viuificat* 1. *ratione meriti obedientiæ, quia Christi caro pro credentibus oblata fuit in sacrificium:* 2. *ratione copulationis nostræ cum Christo; quia non possumus ad Deum vitæ fontem pertingere, nisi carne illa Christi mediante, & quatenus carni illi quasi membra sumus insiti. Caro non prodest,* Iohn 6. 63. 1. *Carnalis opinio non conueniens cum mysterio manducationis carnis Christi.*

bodies,

bodies, which (being the *weapons of Righteousnesse*, Rom. 16. 13. *Temples of the Holy Ghost*, 1. Cor. 6. 19. *& members of Christ*) haue beene * *fed* and *nourished* with the *Body* and *Blood* of the *Lord of life*, but bee raised vp againe at the last day? And this is the cause that the bodies of the Saints, being dead, are so reuerently buried and laid to sleepe in the *Lord*. And their *buriall places* are termed the c *beds* and *dormitories* of the *Saints*. The reprobates shall arise at the last day, but by the Almighty power of Christ, as hee is *Iudge*, bringing them as Malefactors out of the Gaole, to receiue their sentence; and deserued executiō: but the Elect shall arise by vertue of *Christs Resurrection*, & of the Cōmunion which they haue with him, as with their *Head*. And his resurrection is the d cause & *assurance of ours*. The *Resurrection*

* *Quomodo negant carnem capacem esse resurrectionis, quæ sanguine & corpore Christi nutritur?* Iren. lib. 4. cap. 34.

c Isa. 29. 19, 20.

d *Christi resurrectio in qua nostra innititur, cōmunis resurrectionis fideiussor est.* Theod. *Mortuum esse Christū etiā Pagani credunt, resurrexisse vero propria Fides est Christianorum.* Aug. lib. 10. con. Faust. cap. 19.

of Christ, is a Christians particular faith: and *Resurrection* of the *dead*, is the *childe of Gods* chiefest *confidence*. Therefore Christians in the Primitive Church, were wont to salute one another in the Morning with these phrases, *The Lord is risen*: and the other would answer; *True, the Lord is risen, indeed.*

Tota fiducia Christianorum, est resurrectio mortuorum Tert. lib. 5. de resur. carn.

The sixt end of the Lords Supper.

6. *To seale vnto vs the assurance of euerlasting life.* Oh what more wished or loued, then *life*? or what doe all men naturally more, either feare or abhorre then *death*? Yet is this *first death nothing*, if it be compared with the second *death*: neither is this life any thing worth, in comparison of the life to come. If therefore thou desire to bee assured of eternall life, prepare thy selfe to bee a worthy Receiuer of this

Omnium terribilium terribilissimum mors, Arist.

blessed

blessed Sacrament. For our Sauiour assureth vs, *That if any man eate of this Bread, hee shall liue for euer: and the Bread that I will giue, is my flesh, which I will giue for the life of the World.* Ioh. 6. 51. Hee therefore who duly eateth of this holy Sacrament, may truly say, not onely, *Credo vitam æternam*, I beleeue the life euerlasting: but also, *Edo vitam æternam*, I eate life euerlasting. And indeed this is the *true tree of life*, which God hath planted in the middest of the *Paradise of the Church*: And whereof hee hath promised *to giue euery one that ouercommeth, to eate.* Apoc. 2. 7. And this Tree of Life, by infinite degrees excelleth the *Tree of Life* that grew in the *Paradise of Eden*: for that hath his roote in the *Earth*; this from *Heauen*; that gaue but life to the *body*; this to the *soule*; that did but preserue the life of the *liuing*, *this*

restoreth life to the *dead*. The *leaues of this tree, heale the Nations* of beleeuers, and it yeelds *euery Moneth a new manner of fruit*, which nourisheth them to life euerlasting. Oh, blessed are they who often eate of this Sacrament! at least, *once euery moneth* taste anew of this renewing fruite, which Christ hath prepared for vs at his Table to heale our infirmities, and to confirme our beleefe of life euerlasting.

Apoc. 22. 6.

Of the seuenth end of the Lords Supper.

7. To binde all Christians, as it were, by an *oath of fidelitie*, to serue the one onely true God; and to admit no other *propitiatory Sacrifice for sinnes*, but that *one reall Sacrifice* which by his death Christ *once suffered*, and by which hee finished the *Sacrifice of the Law*, and effected *eternall Redemption*, and *Righteousnesse* for all beleeuers.

Milites Sacramento erant iurati & obstricti, ad præstandum soli imperatori fidelitatem & obedientiam.

And

And ſo to remaine for euer a publike *marke of profeſſion*, to diſtinguiſh Chriſtians from all Sects and falſe religion. And ſeeing that in the *Maſſe* there is a *ſtrange Chriſt* adored, not he that was *borne* of the *Virgin Marie*: but one that is made of a *Wafer Cake*: and that the offring vp of this *Breaden god*, is thruſt vpon the *Church*, as *a propitiatory ſacrifice for the quicke and the dead*: all true Chriſtians, vpon the danger of *wilfull periury*, before th. *Lord Chiefe Iuſtice* of Heauen and Earth, are to deteſt the *Maſſe*, as the Idoll of Indignation, which is moſt derogatorie to the all-ſufficient World-ſauing merits of *Chriſts death and paſſion*. For by receiuing the Sacrament of the *Lords Supper*, wee all ſweare, that all *reall Sacrifices* are ended by our Lords death: and that his *Body* and *Blood once* crucified and ſhed, is

is the *perpetuall foode*, and nourishment of our soules.

2. *How to consider thine owne vnworthinesse.*

A Man shall best perceiue his owne *vnworthinesse*, by examining his life, according to the tenne *Commandements* of Almighty God. Search therefore what duties thou hast *omitted*, and what *vices* thou hast *committed*, contrary to *euery one* of the Commandements: remembring, that without *repentance* and *Gods mercy* in Christ, the *Curse of God*, containing all the miseries of this life, and euerlasting torments in Hell fire when this is ended, is due to the breach of the least of Gods Commandements. And hauing taken a *due survey* both of thy sins and miseries, retire to some secret place,

Deu. 27. 29. Gal. 5. 10.

place, and there putting thy selfe in the sight of the *Iudge*, as a *guilty malefactor*, standing at the Barre to receiue his sentence, bowing thy *knees* to the *earth*, smiting thy *breſt* with thy *fists*, and be-dewing thy *cheekes* with thy *teares*, confesse thy sinnes, and humbly aske him mercy and forgiuenesse, in these or the like words.

An humble confession of sinnes, to be made vnto God, before the receiuing of the holy Communion.

O GOD and heauenly Father, when I consider the goodnesse which thou hast euer shewed vnto mee, and the wickednesse which I haue *committed against heauen and against thee*, I am ashamed of my selfe, and confusion seemes to couer my face as a vaile: for which of thy *Commandements* haue Luke 15.

haue I not transgressed? O Lord, I stand here guiltie of the breach of all thy holy Lawes: for the loue of my heart hath not so intirely cleaued vnto thy Maiestie, as to *vaine* and *earthly* things: I haue not feared thy *Iudgements*, to deterre me from sin, nor *trusted* to thy *promises*, to keepe me from doubting of my *temporall*, or from *despairing* of mine *eternall* state. I haue made the rule of thy diuine worship to be *what my minde thought fit*, not *what thy Word prescribed*: finding my heart more prone to remember my *blessed Sauiour* in a *painted picture* of *mans deuice*, rather then to behold him crucified in his *Word* and *Sacraments*, after his owne ordinance. Where I should neuer vse thy *Name* (whereas all *knees doe bow*) but with *religious reuerence*, nor any part of thy worship, without due *prepara-*

The 1. commandement. Deut. 6. 5. Math. 12. 37, 38. Leu. 19. 14. Psal. 22. 5, 6. Psal. 38. 8.

The 2. commandement. Deu. 12. 32. Mat. 15. 9.

Gal. 3. 1.

The 3. commandement. Phil. 2. 10. Eccl. 4. 17. 1 Kin. 19. 10 Ier. 5. 2.

tion.

tion and *zeale*: I haue blaſphemouſly abuſed thy holy name, to *raſh* and *cuſtomary* oathes; yea, I haue vſed oathes by thy *ſacred* name, as falſe couers of my filthy ſins. And I haue bin preſent at thy ſeruice oft-times more for *ceremony*, then *conſcience*, and to *pleaſe* men more then to *pleaſe* thee, my gracious *God*.

Here confeſſe thy raſh and falſe ſwearing.

Where I ſhould ſanctifie thy *Sabbath Day*, by being preſent at the *publike exerciſes* of the *Church*, and by meditating *priuately* on the *Word* and *Workes* of God, and by *viſiting* the ſicke, and releeuing of my poore *brethren*: alas, I haue thought thoſe holy Exerciſes a *burden*, becauſe they hindred my *vaine ſports*: yea, I haue ſpent many of thy Sabbaths in mine owne *prophane pleaſures*, without being preſent at any part of thy *diuine worſhip*.

The 4. commandement. Acts 20. 10. 1 Cor. 16. 2. Here confeſſe thy trauelling on the Sabbath, and thy leauing the holy exerciſe, to go to ſporting or feaſting. *The 5. commandement.*

Where I ſhould haue giuen all due reuerence to my *Naturall*,

Naturall, Eccleſiaſticall and Politicke Parents, I haue not ſhewed that meaſure of duty and affection to my Parents, which their *care* and *kindneſſe* hath deſerued. I haue not had thy *Miniſters* in ſuch *ſingular loue for their workes ſake*, as I ought, but I haue *taunted* at their *zeale*, and *hated* them, becauſe they reproued me *iuſtly*: And haue carried my ſelfe contemptuouſly againſt thy *Magiſtrates* and *Miniſters*, though I knew that it is thine *Ordinance*, that I ſhould bee obedient vnto them.

1 Theſ. 5. 13 Gal. 4 15. Here confeſſe thy diſobedience to thy Parents, Miniſters, Magiſtrates Maſters, or Tutors. *The 6. Commandement.*

Where I ſhould be [a] *ſlow to wrath*, and [b] *ready to forgiue offences*, and not ſuffer the *Sun to goe downe vpon my wrath, but to doe good for euill, loue my very enemies for thy ſake*: I, alas, for *one ſorry word*, doe burſt out in open *rage*, haue harbouring thoughts of miſchiefe in my heart, I haue preferred to

[a] Pro. 16. 11
[b] Eph. 4. 31. Mark. 5 34. Here confeſſe thy haſtines & fury, and if thou haſt beene any way the cauſe of any mans death vniuſtly, or cruelly.

ſeeds

feede on mine owne malice, rather then to *eate* of thy *holy Supper*. Where I should keepe my *minde from all filthy lusts*, and my *body* from all *vncleanneſſe*: O Lord, I haue defiled both, and made my heart a *Cage* of all impure thoughts, and my *minde* a very *Stie* of the vncleane ſpirit. Yea, the *remedy* which thou (Lord) haſt ordained for *incontinency*, could not *containe* mee within the bounds of *Chaſtitie*: for by doating on *Beautie*, whoſe ground is but *duſt*, Satan hath bewitched my fleſh to luſt after *ſtrange* fleſh.

The 7. Commandement 1 Thſſ. 4. 3, &c. Rom. 6 13. Here confeſſe vnto God thy ſecret pollutions, fornication, or adultery, if Satan hath ſo farre preuailed ouer thee.

Where I ſhould haue liued in *vprightneſſe*, giuing euery man his due; being contented with mine owne eſtate, and liuing conſcionably in my *lawfull calling*, ſhould bee ready (according to mine abilitie) to lend and giue vnto the poore: Oh Lord, I haue by *oppreſſion* ex-

The 8. Commandement Eph. 4. 18. Luk. 6. 34, 35. Leu. 25. 35.

Here confesse thou hast secretly stolne, or openly robbed any thing, or hast detained from any fatherlesse childe that which is his by right.

exortion, *bribes*, *cavillation*, and other indirect *dealing*, vnder pretence of my *Calling* and *Office*, robbed and purloyned from my fellow Christians; yea, I haue receiued, and suffered *Christ*, where I was trusted, many a time, in his *poore members*, to stand *hungry*, *cold*, and *naked* at my doore, and *hungry*, *cold* and *naked*, to goe away succourlesse, as he came: and when the leannesse of his *cheekes* pleaded *pittie*, the hardnesse of my *heart* would shew no *compassion*.

The 9. commandement. Zach. 8. 16. Mat. 10. 16. 1 Cor. 13. 7. Mat. 1. 18, 19

Where I should haue made conscience to *speake the truth in simplicitie*, without any falsehood, *prudently* iudging aright, and *charitably* construing all things in the best part; and should haue defended the *good name* and *credit* of my neighbour; alas (vile wretch that I am) I haue belyed and *slandered* my fellow-brother, and

Psal. 50. 20.

as ſoone as I *heard* an ill report, I made my *tongue* the *inſtrument* of the Diuell, to blazon that abroad vnto others, before I knew the truth of it my ſelfe. I was ſo farre from ſpeaking a good *word*, in defence of his *good name*; that it tickled my heart in ſecret to heare one, that I enuied to bee taxed with ſuch a blemiſh, though I knew that otherwiſe the graces of God ſhined in him in abundant meaſure. I made *ieſts* of *officious*, and *aduantage* of *pernicious* lies: herein ſhewing my ſelfe a right *Cretian*, rather then an vpright *Chriſtian*.

Pſal.15.3. Here confeſſe, if thou haſt belyed or ſlandered thy neighbour, or not ſpoken the truth, to cleare his innocencie, when thou waſt called thereto. Tit.1.12. *The 10. commandement.* Heb.13.5. 1 Tim.6.6. Phil.4.11, 12.

And laſtly (O Lord) where I ſhould haue reſted fully *contented* with that *portion* which thy Maieſtie thought meeteſt to beſtow vpon me in this *pilgrimage*: and reioyce in *anothers* good as in mine *owne*: alas, my life hath beene nothing elſe

else but a *greedy lusting* after this neighbours *house*, and that neighbours *Land*; yea secretly wishing such a man dead, that I might haue his *liuing* or *office*; coueting rather those things which thou hast bestowed on *another*, rather then being thankefull for that which thou hast giuen vnto *my selfe*. Thus I, O Lord, who am a *carnall sinner*, and *sold vnder sinne*, haue transgressed all thy holy and spirituall Commandements, from the *first* to the *last*, from the *greatest* vnto the *least*, and here I stand guilty before thy Iudgement seat, of all the breaches of all thy lawes, and therefore lyable to thy *Curse*, and to all the miseries that *Iustice* can powre forth vpon so cursed a creature. And whither shall I goe for deliuerance from this misery? *Angels* blush at my rebellion, and will not helpe me: *Men* are guilty

guilty of the like *transgression*, and cannot helpe themselues. Shall I then despaire with *Cain*, or make away my selfe with *Iudas*? No, Lord: for that were but to end the miseries of this life, and to begin the endlesse torments of Hell: I will rather appeale to thy *Throne of Grace*, where mercy *raignes* to pardon *abounding* sinnes; and out of the depth of my *miseries*, I will cry with *Dauid*, for the *depth* of thy *mercies*: *Though thou shouldest kill mee with afflictions, yet will I, like Iob, put my trust in thee.* Though thou shouldest drawe mee in the Sea of thy displeasure, with *Ionas*, yet will I catch such hold on thy mercy, that I will bee taken vp dead, clasping her with both my hands. And though thou shouldest cast mee into the *bowels of Hell*, as *Ionas*, into the *Belly* of the *Whale*: yet from thence would I cry vnto

Heb. 4.

Psal. 103. 1. Iob 13. 12.

vnto thee; *O God the Father of Heauen, O Iesus Christ the Redeemer of the World, O Holy Ghost my sanctifier, three persons, and one eternall God: haue mercy vpon mee a miserable sinner.* And seeing the goodnesse of thine owne nature first mooued thee to send thine *onely begotten Sonne* to dye for my sinnes, that by his death I might be reconciled to thy Maiestie; O reiect not now my penitent Soule, who beeing displeased with her selfe for sinne, desireth to returne to serue, and *please* thee in newnesse of life, and reach from Heauen thy helping hand to saue mee thy poore seruant, who am (like *Peter*) ready to *sinke* in the Sea of my sinnes and misery. Wash away the multitude of my sinnes with the *merits* of that *blood*, which I beleeue that thou hast so abundantly shed for penitent sinners.

And

And now that I am to receiue this day the *blessed Sacrament* of thy precious *Bodie* and *Blood*, O Lord, I beseech thee, let thy holy Spirit, by thy Sacrament, seale vnto my soule, that by the merits of thy Death and passion, all my sinnes are so freely and fully remitted and forgiuen, that the curses and iudgements which my sinnes haue deserued, may neuer haue power either to *confound* mee in this life, or to *condemne* mee in the world which [illegible] come: for my stedfast [illegible], that *thou hast dyed for my sinnes, and risen again for my iustification*; This I beleeue, *O Lord, helpe mine vnbeliefe.* Worke in mee likewise, I beseech thee, an *vnfained* Repentance, that I may heartily *bewaile* my former sinnes, and *loath* them, and serue thee henceforth in *newnes* of life, and greater measure of holy *deuotion.* Rom. 4. vlt.

And

And let my soule never forget the infinite loue of so sweete a *Sauiour*, that hath laide downe his life to redeeme so vile a *sinner*. And grant, Lord, that hauing receiued these seales and pledges of my *communion* with thee, thou mayest henceforth so dwell by thy *Spirit* in mee, and I so liue by faith in thee, that I may carefully walke all the dayes of my life in *godlines* and *Pietie* towards thee, and in Christian *Loue* and *Charitie* towards all my Neighbours, that liuing in thy feare, I may dye in thy *fauour*, and after *death*, be made partaker of *euerlasting life*, through *Iesus Christ* my Lord and onely Sauiour. *Amen.*

3. *Of the meanes whereby thou mayest become a worthy Receiver.*

THese *Meanes* are duties of two sorts; the former, respecting *God*; the latter our *Neighbour*. Those which respect God, are three: first, *sound Knowledge*: secondly, *true Faith*: thirdly, *unfained Repentance*. That which respecteth our *Neighbour*, is but one *sincere Charitie*.

1. *Of the sound knowledge requisite in a worthy Communicant.*

Sound knowledge is a *sanctified understanding of the first Principles of Religion*. As first, *of the Trinitie of Persons in the Unitie of the Godhead*. Secondly, *of the Creation of Man, and his Fall*. Thirdly, *of the Curse and misery due to sinne*. Fourthly, *of the natures and Offices of Christ*, and

Heb.6.1,2. Ioh.17.3. 1 Tim.2.4. 1 Cor.13. 29. 2.Cor.13.5.

and redemption by faith in his death, especially by the doctrine of the Sacraments, sealing the same vnto vs. For, as an *house* cannot bee built, vnlesse the *foundation* bee first laid, no more can *Religion* stand, vnlesse it be first grounded vpon the *certaine knowledge* of Gods Word. Secondly, if wee know not Gods will, we can neither *beleeue* nor doe the same. For as worldly businesse cannot bee done but by them who haue skill therein, so without knowledge men must bee much more ignorant in *diuine* and *spirituall* matters. And yet in *temporall things* a man may doe much more by *light of nature*: But in *religious mysteries* the more wee relye vpon *naturall reason*, the further wee are from comprehending *spirituall truth*. Which discouers the *fearefull* estate of those who *receiue* without *knowledge*, and

Rom. 8. 5.

the

the more *fearefull* estate of those *Pastors*, who *minister* vnto them without *Catechizing*.

2. *Of sincere Faith, required to make a worthy Communicant.*

Sincere faith, is not a bare knowledge of the Scriptures, and first grounds of Religion, (for that *Diuels* and *Reprobates* haue in an excellent measure, and doe beleeue it, and *tremble*,) but *a true perswasion as of all those things, whatsoeuer the Lord hath reuealed in his Word: so also a particular application vnto a mans owne Soule, of all the promises of mercy which God hath made in Christ to all beleeuing sinners:* And consequently, that *Christ and all his mercies doe belong vnto him as well as to any other*. For first, if wee haue not the righteousnesse of *Faith*, the Sacrament *seales nothing* vnto vs; & *euery man in the Lords Supper receiueth so much*

Iam. 3. 19. Heb. 4. 2.

Rom. 4. 11

as he beleeueth. Secondly, because that without Faith wee communicating on *Earth*, cannot apprehend Christ in *Heauen*: For as he *dwelleth in vs by Faith*, so by *faith* we must likewise *eate him*. Thirdly, because that without *faith* we cannot be perswaded in our consciences that our receiuing is *acceptable* vnto God.

Eph.3.17.

Heb.11.6.
Rom.4.23.

3. *Of vnfained repentance, requisite for a true Communicant.*

True Repentance is an holy change of the Minde, when vpon the feeling sight of Gods mercy, and of a mans owne misery, hee turneth from all his knowne and secret sinnes, to serue God in holinesse and righteousnesse all the rest of his dayes. For as as hee that is glutted with *meate*, is not apt to eate *bread*: so hee that is stuffed with sinnes, is not fit to receiue Christ. And a *conscience* defiled with wilfull filthinesse, makes

Isa.55.7.
Exec.33.1.
Act.26.29.
Act.13.19.

Luk.1.74, 75.

Hab.2.3,14.
Tit.1.15.

the

the vse of all *holy things vnholy* vnto vs. Our sacrificed spotlesse Passeouer cannot be eaten with the sowre leauen of malice and wickednes, saith *Paul*, 1. *Cor.* 5. 8. Neither can the old bottles of our corrupt and impure consciences retaine the new wine of Christs precious blood, as our Sauiour saith, *Marke.* 2. 22. Wee must therefore truly repent, if we [illegible] partakers.

1. *The dutie to be performed in respect of our Neighbour, is Charitie.*

Charitie is a hearty forgiuing of others who haue offended vs, and after reconcilination, an outward vnfained testifying of the inward affections of our hearts, by gestures, words and deeds, as oft as wee meete, and occasion is offered. Mat. 5. 24, 25.

For first, without loue to our neighbour, *no sacrifice is acceptable* vnto God. Secondly, because one chiefe end wherefore

Ioh. 13. 14, 34, 35.

Math. 6. 12, 14, 15. and 18. 35.

the *Lords Supper* was ordained, is, to *confirme* Christians loue one towards another. Thirdly, no man can assure himselfe that his *owne sinnes* are forgiuen of God, if his heart cannot yeeld to forgiue the faults of men that haue offended him. Thus farre of the *first sort* of duties which wee are to performe before wee come to the Lords Table called [illegible]

2. *Of the second sort of duties, which a worthy Communicant is to performe at the receiuing of the Lords Supper, called Meditations.*

THis Exercise of spirituall *Meditations*, consists in diuers points.

First, when the *Sermon* is ended, and the *Banquet* of the *Lords Supper* begins to bee celebrated,

brated, meditate with thy selfe how thou art inuited by *Christ*, to bee a Guest at his *holy Table*, and how louingly hee inuiteth thee: *Ho, every one that thirsteth, come ye to the waters of life, &c. Come, buy wine and milke, without money, and without price: eate ye that which is good, let your soule delight it selfe in fatnesse.* *Take ye, eate ye: this is my body, which was broken for you; drinke ye all of this: for this is my blood which was shed for the remission of your sins.* What greater honour can be vouchsafed, than to be admitted to sit at the Lords owne Table? What *better fare* can be affoorded, then to feede of the Lords owne body and Blood? If *Dauid* thought it to bee the greatest fauour that hee could shew vnto good *Barzillai*, for all the kindnesse that hee shewed vnto him in his troubles, to offer him, *that hee should feede with him at his*

Math. 22.
1 Pet. 1.

Isa. 55. 1, 2.

Mat. 26. 26, 27, 28, &c.

2 Sam. 19. 33

owne Table in Ierusalem; how much greater fauour ought wee to account it, when Christ doth indeed feede vs in the Church at his owne Table, and that with his owne most holy Body and Blood?

Gen. 22.5. 2. As Abraham, when hee went vp to the Mount, to sacrifice Isaac his Sonne, left his seruants beneath in the valley; so when thou commest to the spirituall Sacrifice of the Lords Supper, lay aside all earthly thoughts and cogitations; that thou mayest wholly contemplate of Christ, and offer vp thy Soule vnto him, who sacrificed both his Soule and Body for thee.

3. Meditate with thy selfe, how precious and venerable is the Body and Blood of the Sonne of God, who is the Ruler of heauen and earth: the Lord, at whose becke the Angels tremble, and by whom both the

the quicke and dead shall bee iudged at the last day, and thou among the rest. And how that it is he, who hauing bin *crucified* for thy sinnes, offereth now to bee receiued by faith into thy *soule*. On the other side, consider how sinfull a creature thou art: how altogether vnworthy of so holy a *Guest*: how ill deserning to taste of such sacred food, hauing beene *conceiued* in *filthinesse*, and *wallowing* euer since in the myre of Iniquitie; bearing the Name of a Christian, but doing the workes of the Diuell; adoring Christ with an * *Aue Rex* in thy mouth, but *spitting Oathes* in his face, and crucifying him anew with thy graceless actions.

* Haile King.

Fourthly, ponder then, with what face dareſt thou offer to touch *so holy* a body with such defiled hands? Or to drinke such precious Blood with so

lewd and *lying* mouth, or to lodge so *blessed* a Guest in so vncleane a stable? for if the *Bethshemites* were slaine, for but looking *irreuerently* into the *Arke of the old Testament*, what iudgement mayest thou iustly expect, who with such *impure* eyes and heart, art come to see: and receiue the *Arke* of the *New Testament*, in which *dwelleth all the fulnesse of the Godhead bodily*?

Col.2.39.

2 Sam.6.7. If *Vzza* for but touching (though not without *zeale*) the *Arke* of the Couenant, was *stricken* with *sudden death*, what *stroake* of *Diuine Iudgement* mayest thou not feare, that so rudely, with *vncleane* hands, doest presume to handle the *Arke* of the *eternall Testament*, *where are hid all the Treasures of Wisedome, and Knowledge*?

If *Iohn Baptist* (the holyest Man that was borne of a Woman)

man) thought himselfe vnworthy to beare his shooes, O Lord, how vnworthy is such a *prophane wretch*, as thou art, to eate *his holy flesh*, and to drinke his *precious blood*? Mat. 3. 11.

If the blessed Apostle Saint *Peter*, seeing but a *glympse* of *Christs Almighty power*, thought himselfe vnworthy to *stand* in the *same boate* with him; how vnworthy art thou to sit with Christ at the *same table*, where thou mayest behold the *infiniteness* of his *Grace* and *Mercy* displayed?

If the *Centurion* thought that the roofe of *his house* was not worthy to harbour so Diuine a Guest, what roome can there bee fit vnder thy *Ribbes*, for *Christs Holinesse* to dwell in? Math. 8. 8.

If the *Blood-issued* sicke Woman feared to touch the *Hemme of his garment*; how shouldest thou tremble to eate his

his *flesh*, and to drinke his *All-healing blood*;

Yet if thou commest humbly, in *Faith*, *Repentance*, and *Charitie*, abhorring thy sinnes past, and purposing vnfainedly to amend thy life henceforth, let not thy former sins affright thee; for they shall neuer bee laid vnto thy charge: and this Sacrament shall seale vnto thy soule, that all thy sinnes and the *iudgements* due vnto them, are fully *pardoned*, and cleane washed away by the *Blood* of Christ. For, this Sacrament was not ordained for them who are *perfect*, but to helpe *penitent* sinners vnto *perfection*. Christ came, *not to call the righteous, but sinners to repentance*: And hee saith, *That the whole neede not a Physician, but they that are sicke. These* hath Christ *called*, and when they *came*, *them* hath hee euer *helped*. Witnesse the whole Gospell, which

Math. 9. 12, 13.
Mat. 11. 28.

which testifieth, that not one Sinner, who came to *Christ* for mercy, went euer away without his errand. Bathe thou likewise thy *sicke soule* in this *Fountaine of Christs blood*; and doubtlesse, according to his promise, *Zach.* 13. 1. thou shalt bee healed of all thy *sinnes* and *vncleannesse*. Not *sinners* therefore, but they who are vnwilling to repent of their sinnes, are debarred this Sacrament.

Fifthly, meditate, that Christ left this Sacrament vnto vs, as the chiefe *Token* and *Pledge* of his *Loue*: not when we would haue made him a King, *Iohn* 6. 15. (which might haue seemed a requitall of kindnesse) but when *Iudas* and the High priests were conspiring his *Death*, (therefore wholly of his meere fauour.) When *Nathan* would shew *Dauid* how entirely the *poore man* loued

loued his sheepe that was killed by the *rich man*: *Hee gaue her* (saith he) *to eate of his owne morsels, and of his owne cup to drinke*, 2 *Samuel* 12. 3. And must not then the loue of *Christ* to his *Church* be vnspeakeable, when hee giues her his *owne flesh* to *eate*, and his *owne blood* to *drinke*, for her spirituall and eternall nourishment? If then there bee any loue in thine heart, take the *Cuppe of saluation* into thy hand, and pledge his *loue* with *loue* againe, *Psal.* 116. 11.

Sixtly, when the Minister beginneth the holy consecration of the Sacrament, then lay aside all praying, reading, and all other Cogitations whatsoeuer: and settle thy meditations onely vpon those holy *actions* and *rites*: which according to *Christs institution*, are vsed in and about the holy Sacraments: For it hath pleased

sed GOD (considering our weakenesse) to appoint those Rites as meanes, the better to lift vp our minds to the serious contemplation of his *heauenly Graces.*

When therefore thou seest the Minister putting apart *Bread* and *Wine* on the *Lords Table*, and consecrating them by *Prayers*, and the rehearsall of *Christs Institution*, to bee a holy *Sacrament* of the blessed *Body* and *Blood* of Christ; then *meditate*, how God the Father, of his *meere* loue to mankinde, *set apart* and *sealed* his *onely begotten Sonne*, to bee the *All-sufficient meanes*, and onely *Mediatour*, to *redeeme* vs from *sinne*, and to *reconcile* vs to his *grace*, and to *bring* vs to his *glory.*

When thou seest the Minister breake the *Bread*; being blessed, thou must meditate, that *Iesus Christ*, the eternall

nall Sonne of God was put to death, and his blessed *Soule* and *Body* (with the sence of Gods anger) broken asunder for thy sinnes, as verily, as thou now seest the holy Sacrament to bee broken before thine eyes: and withall call to minde the hainousnesse of thy sinnes, and the greatnesse of Gods hatred against the same; seeing *Gods Iustice* could not be satisfied, but by such a *Sacrifice*.

When the Minister hath blessed and broken the Sacrament, and is addressing himselfe to distribute it; then meditate, *That the King* (who is the Master of the Feast) *stands at the Table to see his Guests*; and looketh vpon thee, whether thou hast on thee thy *Wedding garment*. Thinke also, that all the holy [a] *Angels* that attend vpon the Elect in the Church, and [b] doe *desire to behold*

Mat. 22. 11. This Wedding garment is Righteousnes & true Holinesse. Apoc. 19. 8. Eph. 4. 24.

[a] 1 Cor. 11. 10. Eph. 1.

[b] 1 Pet. 12.

behold the celebration of these holy Mysteries, doe obserue thy reuerence and behauiour: Let thy soule therefore, whilest the Minister bringeth the Sacrament vnto thee, offer this or the like short Soliloquie vnto Christ.

A sweete Soliloquie, to bee said betwixt the Consecration and Receiuing of the Sacrament.

IS it true indeed, that God will dwell on Earth? Behold, the Heauen, and the heauen of heauens are not able to containe thee: how much more vnable is the soule of such a sinfull caitife as I am, to receiue thee? 1 Kin. 8. 27.

But seeing it is thy blessed pleasure, to come thus to [a] *Sup* with mee, and to [b] *dwell* in mee: I cannot for ioy but burst out, and say, *What is man,* [a] Apo. 3. 29. [b] Ioh. 14. 23.

man, that thou art so mindfull of him, and the sonne of man, that thou so regardest him? What fauour soeuer thou vouchsafest mee in the abundance of thy *Grace*, I will freely confesse what I am in the *wretchednesse* of my *Nature*. I am in a word a carnall Creature, whose very Soule is *sold vnder sinne*: a wretched man, compassed about with [d] *a body of death*: Yet, Lord, seeing thou [e] *callest*, here I come: and seeing thou callest *sinners*, I haue thrust my selfe in among the rest; and seeing thou callest all with their *beauiest loades*, I see no reason why I should stay behind. O Lord, I am *sicke*, and whither should I goe, but vnto thee the *Physician* of my Soule? thou hast cured many, but neuer diddest thou meete with a more miserable Patient: for I am more *leprous* than *Gehazi*, more *vncleane* than

Rom. 7. 14.

[d] Verse 24.
[e] Mat. 9. 13. Mat. 11. 18.

Mag-

Magdalene, more blinde in Soule, than *Bartimeus* was in Body; for I haue liued all this while, and neuer seene the *true light* of thy Word: My soule runnes with a greater *fluxe* of *sinne*, than was the *Hemoriſſe iſſue of Blood*. *Mephiboſheth* was not more *lame* to *goe*, than my Soule is to *walke* after thee in loue. *Ieroboams Arme* was not more *withered* to ſtrike the Prophet, than my *hand* is *maymed* to releeue the poore. Cure mee, O Lord, and thou ſhalt doe as great a worke as in curing *them all*. And though I haue all their *ſinnes and ſores*, yet Lord, ſo *abundant* is thy *grace*, ſo great is thy *Skill*, *that if thou wilt*, thou canſt with a *word*, forgiue the one, and heale the other: And why ſhould I doubt of thy good *will*, when to ſaue mee, will coſt thee now but one louing ſmile, who diddeſt ſhew thy ſelfe ſo

so willing to redeeme mee, though it should cost thee all *thy heart blood*; and now offerest so graciously vnto mee the assured pledge of my redemption by thy *blood*: 2 Sam. 7. 21 *who am I, O Lord God?* and what is my merit, that thou hast bought mee with so *deare a price*? It is meerely thy *mercy*: Gen. 42. 10. *and I, O Lord, am not worthy the least of all thy mercies*: much lesse to bee a partaker of this holy Sacrament, the greatest *pledge* of the greatest *mercy*, that euer thou didst bestow vpon those *sons of men* whom thou loueſt. How might I, in respect of mine owne vnworthinesse, cry out for feare at the sight of thy *holy Sacrament*, as the *Philistines* did, when they saw the Arke of God come into the assembly? 1 Sam. 5. 7. *Woe now vnto mee a sinner*; but that thy *Angel* doth comfort mee, as hee did the woman: Matth. 28. 5. *Feare thou not, for I know*

that

that thou seekest Iesus, which was crucified. It is thou indeed that my Soule seeketh after. And heere thou offerest thy selfe vnto mee in the blessed Sacrament. If therefore *Elizabeth* thought her selfe so much *honoured*, at thy presence in the *wombe* of thy blessed Mother, that the *Babe sprung in her belly for ioy*, how should my soule leape within mee for ioy, now that thou commest by thy holy Sacrament, to dwell in my heart for euer? Oh what an honour is this, not that the *Mother of my Lord*, but my *Lord himselfe* should come thus to visit mee? Indeede, Lord, I confesse with the faithfull *Centurion, that I am not worthy that thou shouldest come vnder my roofe*; and that if thou *didst but speake the word onely, my Soule should be saued*; yet seeing it hath pleased the riches of thy *grace*, for the better strengthning of my

Luk. 2. 43, 44.

Matth. 8. 8.

my *weakeneſſe*; to ſeale thy mercy vnto me, by thy *viſible ſigne*, as well as by thy *viſible Word*: in all thankefull humility my Soule ſpeakes vnto thee with the bleſſed Virgin: *Behold, the handmaid of the Lord, be it vnto me according to thy Word.* Knocke thou, Lord, by thy *Word* and *Sacraments*, at the doore of my Heart, and I will, like the *Publican*, with both my fiſts, knocke at my breſt, as faſt as I can, that thou mayeſt enter in: And if the doore will not open faſt enough, breake it open, O Lord, by thine Almightie power, and then enter in, and dwell there for euer, that I may haue cauſe with *Zacheus*, to acknowledge, that *this day ſaluation is come into mine houſe*. And caſt out of mee whatſoeuer ſhall bee offenſiue vnto thee: for I reſigne the whole poſſeſſion of my heart vnto thy ſacred Maieſtie, intreating that

Luk. 1. 38.
Apoc. 3. 20.
Luke 18. 23.

Luke 19. 9.

I

I may not liue henceforth, but that thou mayest *liue* in mee, *speake* in me, *walke* in me, and so to *gouerne* me by thy *Spirit*, that nothing may bee pleasing vnto mee; but that which is *acceptable* vnto thee: That finishing my course in the life of Grace; I may afterward liue with thee for euer in the Kingdome of glory. Grant this, *O Lord Iesus*, for the merits of thy death and blood-shedding, *Amen*.

When the Minister bringeth towards thee the *Bread*, thus *blessed* and *broken*, and offering it vnto thee, bids thee, *Take, eat, &c.* then meditate, that *Christ himselfe* commeth vnto thee, and both *offereth*, and *giueth* indeede vnto thy faith, *his very bodie and blood*, with all the *merits* of his *death* and *passion*, to feede thy soule vnto *eternall* Life: as surely as the Minister offereth and giueth the outward signes that feede thy body vnto

to this *temporall life*. The *bread of the Lord* is giuen by the *Minister*, but the *Bread which is the Lord*, is giuen by *Christ himselfe*.

Sacramentum requirit sacramentem.

When thou takest the bread at the Ministers hand to eate it, then *rowze* vp thy soule to *apprehend Christ by faith*, and to *apply* his merits to heale thy *miseries*. Imbrace him as sweetly with thy *Faith* in the *Sacrament*, as euer *Simeon* hugged him with his *armes* in his *swadling clouts*.

As thou eatest the Bread, imagine that thou seest Christ *hanging vpon the Crosse*, and by his vnspeakeable torments, fully satisfying Gods Iustice for thy sinnes: and striue to bee as verily partaker of the *spirituall grace*, as of the *Elementall signes*. For, the *Truth* is not absent from the *sign*, neither doth *Christ* deceiue, when hee saith, *This is my body*

but

but he *giueth himselfe* indeed to euery soule that *spiritually* receiues him *by faith*. For as ours is the *same supper* which Christ administred: so is the same *Christ* verily present at his own Supper, not by any *Papall* **transubstantiation*, but by a *sacramentall participation*, wherby he doth truly feed the faithfull vnto eternall life: not by *coming downe* out of heauen vnto *thee*, but by *lifting* thee vp from the earth vnto *him*. According to that old saying; *Sursum corda*, Lift vp your hearts: And, *where the carkeis is, thither will*

* Christ calls it his body, not the signe of his body, because this Sacrament was instituted not only to signifie, but also to cõmunicate the spirituall graces that they represent: and by the signes, to draw our minds to the graces

signified. So *Euthymius in Mat. 19. Non dixit dominus, Hæc sunt signa corporis mei, sed, Hoc est corpus meum. Oportet ergo, non ad naturam eorum, quæ proposita sunt aspicere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis manducaturi estis, & bibituri illum sanguinem quem fusuri sunt, qui me crucifigent. Sacramentum aliquid vobis commendans; spiritualiter intellectum vivificabit vos, Augustin. in Psal 98.* speaking in the person of Christ. The Disciples did not eate Christ corporally and substantially in the first Institution; no more doe we in the reiteration of the same Supper.

the Eagles resort, Matth. 24.

When thou seest the *Wine* brought vnto thee *apart* from the *Bread*, then remember, that the *blood of Iesus Christ* was as *verily separated* from his bodie vpon the Crosse, *for the remission* of thy sinnes: And that this is the *seale of the new Couenant*, which God hath made, to *forgiue all the sinnes of all penitent sinners that beleeue in the merits of his blood-shedding*. For the Wine is not a *Sacrament* of *Christs blood contained in his veines*; but as it was *shed* out of his body vpon the Crosse for *the remission of the sins* of all that beleeue in him.

Mat. 26. 28.

As thou drinkest the Wine, and powrest it out of the *Cup* into thy *Stomacke*; meditate and beleeue, that by the merits of that Blood, which Christ shed vpon the Crosse, all thy sinnes are as *verily forgiuen*, as thou hast now *drunke* his

his Sacramentall Wine, and haſt it in thy ſtomacke. And in the *inſtant* of drinking, ſettle thy Meditation vpon Chriſt, as hee hanged vpon the Croſſe; as if like *Mary* and *Iohn*, thou didſt ſee him *nayled*, and his *blood running downe his bleſſed ſide*, out of that *gaſtly wound*, which the *Speare* made in his *innocent Heart*; wiſhing thy *mouth* clozed to his *ſide*, that thou mightſt receiue that *precious Blood*, before it fell to the *duſty earth*: And yet the *actuall drinking* of that *reall blood* with thy mouth, would bee nothing ſo * *effectuall*, as this *Sacramentall drinking* of that blood ſpiritually by *Faith*. For one of the *Souldiers* might haue drunke that, and beene ſtill a *Reprobate*, but whoſoeuer drinketh it *ſpiritually by faith* in the Sacrament, ſhall *ſurely* haue the *Remiſſion* of his ſinnes, and *Life* euerlaſting.

*If remiſſion of ſins and eternal life had bin appropriated to the drinking of the reall blood, doubtleſſe *Iohn* and *Mary* would haue made meanes to haue drunk it; but *Iohn* aſcribes the vertue to beleeuing that it was ſhed.

And thou feeleſt the Sacramentall Wine which thou haſt drunke, *warming* thy colde ſtomacke: So endeauour to feele the *Holy Ghoſt cheriſhing* thy Soule in the ioyfull aſſurance of the forgiueneſſe of all thy ſinnes, by the merits of the blood of *Chriſt*. And to this end, God giueth euery faithfull ſoule, together with the *Sacramentall blood*, the *Holy Ghoſt to drinke*. *Wee are all made to drinke into one Spirit.* And to lift vp thy minde from the contemplation of Chriſt, as he was crucified vpon the Croſſe, to conſider how he now *ſits in glory at the right hand of his Father*, making *interceſſion* for thee, by preſenting to his Father the *vnualuable merits* of his death, which hee *once* ſuffred for thee, to appeaſe his Iuſtice for the ſinnes which thou doſt *daily* commit againſt *him*.

1 Cor. 12. 13.

Rom. 8. 34. Heb. 7. 25. Heb. 9. 24.

After

After thou haſt eaten and drunke both the Bread and Wine, labour that as thoſe *Sacramentall ſignes* doe turne to the nouriſhment of thy *Body*, and by the digeſtion of heate become one with thy ſubſtance: ſo by the *operation* of *Faith* and the *Holy Ghoſt*, thou maieſt become *one* with *Chriſt*, and *Chriſt* with *thee:* and ſo mayeſt feele thy *Communion* with *Chriſt confirmed*, and increaſe daily more and more. That as it is impoſſible to ſeparate the *Bread* and *Wine* digeſted into the blood and ſubſtance of thy body: ſo it may bee more vnpoſſible to part *Chriſt* from thy *Soule*, or thy *Soule* from *Chriſt*.

1 Cor. 10. 17. *Vnus eſt panis communi natione Sacramenti, non autem neceſſario vnus numero.*

Laſtly, as the Bread of the Sacrament, though confected of many Graines, yet makes but *one Bread:* ſo muſt thou remember, that though all the faithfull are *many*; yet are

they all but *one mysticall bodie*, whereof *Christ is Head*. And therefore thou must loue euery Christian as thy selfe, and a member of thy bodie.

Thus farre of the duties to be done at the receiuing of the holy Sacrament, called *Meditation*.

3. *Of the duties which we are to performe after receiuing of the holy Communion, called Action or Practice.*

THe dutie which wee are to performe *after* the receiuing of the *Lords Supper*, is called *Action* or *practice*: without which all the rest will minister vnto vs no comfort.

The *Action* consists of two sorts of duties: first, such as we are to performe in the *Church*: or else after that wee are gone *home*.

Those

Thoſe that wee are to performe in the *Church*, are either ſeuerall from our owne *ſoules*, or elſe, ioyntly with the *Congregation*.

The ſeuerall duties which thou muſt performe from thine owne Soule, are three: Firſt, thou muſt bee carefull (that foraſmuch as Chriſt now *dwelleth* in thee, therefore) to entertaine him in a *cleane heart* and with *pure affections*: for, the *moſt Holy* will bee holy with the *Holy*; for if *Ioſeph* of *Arimathea*, when hee had begged of *Pilate* his dead *bodie*, to burie it, wrapped it in *ſweete odours*, and *fine linnen*, and laid it in a *new Tombe*; how much more ſhouldeſt thou lodge *Chriſt* in a *new Heart*, and perfume his Roomes with the *odoriferous Incenſe of Prayers*, and all *pure affections*? If God required *Moſes* to prouide a *Pot of Pure Gold* to keepe the

Sancta non niſi ſanctè & ſanctis. Pſal. 18. 26.

Manna that fell in the wilderneſſe: what a pure heart ſhouldeſt thou prouide to receiue this diuine *Manna*, that is *come downe from heauen?*

And as thou cameſt ſorrowing, like *Ioſeph* and *Mary*, to
Luk.2.46. ſeeke Chriſt in the *Temple*, ſo now hauing there found him in the middeſt of his *Word* and *Sacrament*, be carefull with ioy to carry him home with thee, as they did.

And if the man that found
Luk.15.16. but *his loſt Sheepe*, *reioyce* ſo much, how canſt thou, hauing found *the Sauiour of the World*, but reioyce *much more?*

Secondly, thou muſt offer the *ſacrifice* of a *priuate Thankesgiuing* vnto God for his inestimable grace and mercy: for as this action is common vnto the whole Church: ſo is it applyed particularly to euery one of the faithfull in the Church, and for this particular mercy, euery

euery ſoule muſt ioyfully offer vp a particular Sacrifice of *Thanks-giuing*. For if the *Wiſemen* reioyced ſo much when they ſaw the *Starre* which conducted them vnto Chriſt, and worſhipped him ſo deuoutly, when hee lay a *babe* in the *manger*, and offered vnto him their *Gold*, *Myrrh*, and *Frankincenſe*; how much more ſhouldſt thou reioyce now, that thou haſt both ſeene and receiued this *Sacrament*, which guideth thy Soule vnto him where he *ſitteth at the right hand of his Father in glory?* And thither lifting vp thy heart, adore him, and offer vp vnto him the *Gold* of a *pure Faith*, the *Myrrh* of a *mortified heart*, and this or the like *ſweet Incenſe* of *Prayer*, and *Thankes-giuing*.

A Prayer to bee ſaid after the receiuing of the Communion.

WHat ſhall I render vnto thee (O bleſſed Sauiour) for all theſe *bleſſings*, which thou haſt ſo graciouſly beſtowed vpon my Soule? How can I ſufficiently *thanke* thee, when I can ſcarce expreſſe them? Where thou mighteſt haue made me a *Beaſt*, thou madeſt mee a *Man* after thine *owne Image*: When by ſinne, I had loſt both *thine Image*, and my ſelfe; thou didſt renew in mee thine *Image* by thy *Spirit*, and diddeſt *redeeme* my Soule by thy *blood* againe: and now thou haſt giuen vnto mee thy Seale and pledge of my *Redemption*; nay, thou haſt giuen thy ſelfe vnto mee, *O bleſſed Redeemer*; Oh, what an ineſtimable *treaſure of riches*, and ouerflowing

Foun-

Fountaine of grace hath hee got, who hath gained thee! No man euer *touched* thee by *faith*, but thou diddeſt *heale* him by *grace:* for thou art the *Author* of *Saluation*, the *remedie* of all *euils*, the *medicine* of the *ſicke*, the *life* of the *quicke* and the *reſurrection* of the *dead*. Seemed it a ſmall matter vnto thee to appoint thy holy *Angels*, to attend vpon ſo vile a creature as I am; but that thou wouldeſt enter thy ſelfe into my *Soule*, there to *preſerue*, *nouriſh*, and *cheriſh* mee vnto life euerlaſting?

If the carkaſſe of the *dead* Prophet could reuiue a *dead man* that touched it, how much more ſhall the *liuing bodie of the Lord of all Prophets* quicken the faithfull, in whoſe heart hee *dwelleth*? And if thou wilt raiſe my bodie at the *laſt* day out of the duſt; how much more wilt thou now *reuiue* my Soule, which 2 Kin.13.21

which thou hast *sanctified* with thy *spirit*, and *purified* with thy *blood*? O Lord, what could I more desire, or what couldest thou more bestow vpon mee, then to giue mee thy *Body* for *meate*, thy *Blood* for *drinke*, and to lay downe thy *Soule* for the price of my redemption? Thou Lord, endured'st the *paine*, and I doe reape the *profit*: I receiued *pardon*; and thou didd'est beare the *punishment*. Thy *teares* were my *Bath*, thy *wounds* my *meale*, and the *iniustice* done to thee, satisfied for the *iudgement* which was due to mee. Thus by thy *Birth*, thou art become my *Brother*; by thy *Death*, my *Ransome*; by thy *Mercie*, my *Reward*; and by thy *Sacrament*, my *nourishment*. O diuine food! by which the *sonnes of men* are transformed into the *sonnes of God*, so that *mans nature* dyeth; and *Gods nature* liueth, and ruleth in vs. Indeed, all *creatures* won-

wondred, that the Creator would bee incloſed nine Moneths in the Virgins Wombe, (though her wombe being repleniſhed with the holy *Ghoſt*, was more ſplendid then the *Starry Firmament.*) But that thou ſhouldeſt thus humble thy ſelfe to dwell for euer in my Heart, which thou foundeſt more vncleane then a *dung-hill*, it is able to make all the Creatures in Heauen and Earth to ſtand amazed. But ſeeing it is thy free grace and meere pleaſure thus to enter and to dwell in my heart, I would to God that I had ſo pure a heart as my heart could wiſh, to entertaine thee. And who is fit to entertaine Chriſt? or who, though inuited, would not chuſe with *Mary*, rather to kneele at thy feete, then preſume to ſit with thee at thy Table? Though I want a *pure heart* for thee to *dwell* in, yet *weeping eyes* ſhall neuer

neuer bee wanting to waſh thy bleſſed *feet*, and to lament my *filthy ſinnes*. And albeit I cannot weepe ſo many teares as may ſuffice to waſh thy holy *Feete*, yet Lord, it is ſufficient that thou haſt ſhedde *Blood* enough to cleanſe my ſinfull *ſoule*. And I am fully (O Lord) aſſured, that all the *daintie fare*, wherewith the *diſdainfull Phariſee* entertained thee at his *table*, did not ſo much pleaſe thee, as *thoſe teares* which penitent *Mary* powred vnder the *Table*. I would therefore wiſh with *Ieremy*, that *my head were a fountaine of teares*, that ſeeing I can by no meanes yeeld ſufficient thankes for thy loue to men, yet I might by continuall teares, teſtifie my loue vnto thee. And though no man is worthy of ſo infinite a *grace*: yet this is my comfort, *that hee is worthy, whom thou in fauour accounteſt worthy*. And ſeeing that now

now of thy meere grace thou haſt counted mee (among others thy choſen) worthy of this vnſpeakeable fauour, and ſealed by thy Sacrament the *aſſurance* of thy *loue*, and the *forgiueneſſe* of my *ſins*: O Lord, confirme thy fauour vnto thy Seruant, and ſay of mee as *Iſaac* did of *Iacob*; *I haue bleſſed him, therefore hee ſhall bee bleſſed.* And that I may ſay vnto thee with *Dauid*; *Thou, O Lord, haſt bleſſed my ſoule, and made it thy houſe, and it ſhall bee bleſſed for euer.* And ſeeing it pleaſed thee to bleſſe the *houſe of Obed Edom, & all his houſhold, whileſt the Arke of the Lord remained in his houſe*, I doubt not but thou wilt much more bleſſe my *ſoule* and *bodie*, and all that doe belong vnto me, now that it hath pleaſed thy Maieſtie, of thine owne good will, to *enter vnder my roofe*, and to dwell for euer in my *poore Cottage*. Bleſſe me,

Gen 27.33.

1 Chr.17.27

2 Sam.6.11, 12.

O

O Lord, ſo that my ſinnes may wholly bee remitted by thy blood, my conſcience ſanctified by thy *Spirit*, my minde enlightned by thy *Truth*, my heart guided by thy *Spirit*, and my will in all things, *ſubdued* to thy *bleſſed will* and pleaſure. Bleſſe mee with all graces which I want, and increaſe in mee thoſe good gifts, which thou haſt already beſtowed vpon mee. And ſeeing that I hold thee not by the Armes, as *Iacob*, wreſtling without mee; but inwardly dwelling by *Faith* within mee; ſurely, Lord, *I will neuer let thee goe, except thou bleſſe mee, and* giue mee a *new name*, *a new heart*, a *new ſpirit*, and ſtrength by the *power* of God to *prenaile ouer ſinne and Satan*. And I beſeech thee, O Lord, deſire not to depart from mee, as thou diddeſt from *Iacob*, becauſe the *day breaketh*, and thy grace beginneth

Gen. 23. 24, &c.

ginneth to dawne and appeare. But I from my ſoule, humbly with the *Emaunites* entreate thee, O ſweete Ieſus, *to abide with mee, becauſe it draweth toward night.* For the *night* of *temptation*, the *night* of *tribulation*, yea, my *laſt long night* of *death* approacheth: O bleſſed Sauiour, ſtay with mee therefore now and euer. And *if thy preſence goe not home with mee, carry mee now from hence. Goe* with mee, and liue with mee, and let neither death nor life ſeparate mee from thee. *Driue* mee from my ſelfe, *draw* me vnto thee. Let me be *ſicke*, but *ſound* in thee, and in my *weakeneſſe* let thy *ſtrength* appeare. Let mee ſeeme as *dead*, that thou alone mayeſt bee ſeene to *liue* in mee, ſo that all my *members* may bee but *Inſtruments* to act thy *motions. Set mee as a Seale vpon thine Heart*, and let thy *zeale* bee ſettled vpon mine

Exod. 13. 14.

Cant. 8. 5.

mine, that I may bee out of loue with *all*, that I may bee onely in loue with thee. And grant, O Lord, that as thou now vouchsafest mee this fauour, to sit at thy Table to receiue this Sacrament in thy House of grace, so I may hereafter through thy mercy, bee receiued to *eate and drinke at thy Table in thy Kingdome of glory.* And for thy mercy, I doe here with the foure Beasts, and foure and twentie Elders, cast my selfe downe before thy *Throne of Grace*, acknowledging that it is thou that hast *redeemed mee with thy blood*, and that *saluation commeth onely from thee.* And therefore *vnto thee I doe yeeld all praise, and glory, and wisedome, and thankes, and honour, and power, and might, and maiesty, O my Lord, and my God, for euermore*, Amen.

Luk.22.30.

Apoc.5.9.

Apoc.7.10, 21,22.

Thirdly, seeing Christ hath sacrificed himselfe for thee;

and

(and all that thou canst giue is too little) therefore thou must offer thy selfe to bee a *liuing, holy, and acceptable sacrifice vnto God*; by seruing him in *righteousnes* and *holines* all thy daies. Thus *Tertullian* witnesseth, that in his time, a Christian was knowne from another man, only by the *holines* and *vprightnes* of his life.

Rom.12.1.

Leuit.17.5.

2. *Of the duties which wee are to do, after the Communion ioyntly with the Congregation.*

THe *duties* to bee performed *ioyntly* with the *Church*, are three. First, *publike Thankesgiuing*, both by *Prayers*, and *singing of Psalmes*: thus Christ himselfe and his Apostles did. Secondly, *Ioyning with the Church*, in giuing (euery man according to his abilitie) towards the *relieue of the poore*. This

Which is probable to haue beene the 113. Psalme.

1 Cor.16.1.

Rom.15.25.

This was the manner of the Primitiue Churches, to make *Collections* and ° *Loue feasts* after the *Lords Supper*, for the relieſe of the poore Chriſtians. Thirdly, when thankes and praiſe is ended; then with all reuerence to ſtand vp, and to receiue the *bleſſing of God*, by the mouth of his *Miniſter*, and to receiue it as if thou diddeſt heare God himſelfe pronouncing it vnto thee from heauen. For by P *their bleſſing*, *God doth bleſſe his people.*

Thus farre of the duties to bee practized in the Church.

The duties which thou art to practiſe after that thou art departed home, are three. Firſt, to obſerue diligently, whether thou haſt truly receiued *Chriſt* in the Sacrament. Which thou mayeſt thus eaſily perceiue; for ſeeing *his fleſh is meate indeede*, *and his blood is drinke indeede*, and that hee is ſo *full*

° *Qui copioſiores ſunt & volunt, pro arbitrio quiſque ſuo quod viſum eſt contribuit: & quod ita colligitur, apud præpoſitum deponitur: atq; inde ille opitulatur populis & viduis, & qui propter morbum aut aliquam aliã cauſam egẽt, &c.* Iuſtin. Martyr Apolog. 2. *Lucrum eſt pietatis nomine facere ſumptum,* Tert. Apo. adu. Cent. cap. 39. Numb. 6. 23, 27. Ioh. 6. 56.

of grace, that no man euer *touched* him by *Faith*, but hee receiued *vertue* from him; it cannot possible bee, that if thou hast eaten his flesh, or drunke his blood, but thou shalt receiue grace and power, to bee cleansed from thy sinnes and filthinesse. For if the *Hemorise* that did but touch his *garment*, had her *bloody issue* that continued so long, *forthwith* stanched: how much more will the *bloody issue of thy sinne* bee stanched, if thou then hast truely eaten and drunke the *very flesh and blood of Christ?* But if thy issue still runneth, thou mayst iustly suspect thou hast neuer yet *truely touched Christ*. Mark. 5. 29.

Secondly, seeing thou hast now *reconciled* thy selfe to *God*, and *renewed* thy couenant, and *vowed* newnesse and amendment of life: thou must therefore haue a speciall care, that thou

thou doſt not yeeld to commit thy former ſinnes any more:
Mat.12.24, &c. knowing that the *vncleane ſpirit*, if euer he can get into thy Soule againe, after that it is *ſwept* and *garniſhed*, hee will enter forcible poſſeſſion, with ſeuen *other diuels worſe than himſelfe:* ſo that *the end of that man ſhall bee worſe than his beginning.* Bee yee not therefore like the *Dog* that *returnes to his vomit*,
2 Pet.2,22. or the *waſhed Sow that walloweth in the mire againe.* And returne not to thy malice, like to the *Adder*, who laying aſide her *poyſon* while ſhe *drinkes*, takes it vp againe, when ſhe hath *done.* But when either the *Diuell* or thy *fleſh* ſhall offer to tempt and mooue thee to relapſe into thy former ſinnes: anſwer them as the *Spouſe* doth in the *Canticles*,
Cant. 5.3. *I haue put off my coat* (of my former corruption) *how ſhall I put it on? I haue waſhed my feete, how ſhall I defile them againe?*

Laſtly,

Lastly, if euer thou hast found either ioy or comfort in receiuing the holy Sacrament, let it appeare by the *eager desire* of receiuing it *often* againe. For the *body of Christ, as it was anointed with the Oyle of gladnes aboue his fellowes*; so doth it yeeld a *sweeter sauour* than all the Oyntments of the world: The *fragrant smell* whereof alureth all soules, who haue once tasted the sweetenesse thereof, euer after to desire oftner to taste thereof againe. *Because of the sauour of thy good Oyntments, therefore doe the Virgins loue thee. O taste* therefore, and often *see how good the Lord is*, saith *Dauid*. This is the *Commandement of Christ* himselfe, *Doe this in remembrance of mee*, and in doing this, thou shalt shew thy selfe best *mindfull* and *thankefull*, for his death. *For, as oft as yee shall eate this bread, and drinke this cup,*

Psal. 45. 7. Heb. 1. 9. Can. 1. 3. Psal. 34. 8.

Scio Romæ hanc esse cõsuetudinem, vt fideles semper Christi corpus accipiant, Hier. Apol. adu. Iouin. *Quotidie communionẽ Eucharistiæ percipere non laudo nec reprehendo. Omnibus Dominicis diebus communicandum suadeo & hortor, si mens sine affectu peccandi sit*, Aug. (vel potius Genadius) lib. de Eccl. dogm. c. 53.

cup, yee shall shew the Lords death vntill hee come. And let this be the chiefe end, whereunto both thy *receiuing* and *liuing* tendeth: that thou mayst bee a holy *Christian, Zealous of good workes, purged from sinne, to liue soberly, righteously, and godly in this present world*; that thou mayst be *acceptable to God, profitable to thy brethren*, and *comfortable to thine owne soule.*

Tit.2.12, 14.

Thus farre of the manner of glorifying God in thy life.

Now followeth the Practice of Piety, *in glorifying God in the time of sickneſſe, and when thou art called to* die *in the Lord.*

AS soone as thou perceiuest thy selfe to bee visited with any sickenesse, meditate with thy selfe:

Iob 5.6.

1. That *misery commeth not forth*

firth of the dust; neither doth affliction spring out of the earth. Sickenesse comes not by hap or chance (as the *Philistims* supposed, that their *Mice* and *Emrodes* came) but from mans wickednesse, which as *sparkles breaketh out.* *Man suffereth* (saith *Ieremie*) *for his sinnes.* *Eccles.* (saith *Dauid*) *by reason of their transgressions, and because of their iniquities, are afflicted.* As therefore *Salomon* adviseth a man to carry himselfe towards an earthly *prince*; *If the spirit of him that ruleth, rise vp against thee, leave not thy place, for gentlenesse pacifieth great sinnes*: so counsell I thee to deale with the Prince of Princes. If the Spirit of him that ruleth Heaven and Earth, rise vp against thee, let not thy heart despaire: for repentance pacifieth great Sinnes. And *whosoever returneth to his affliction to the Lord God of Israel, and*

1 Sam. 6.5.

Lam. 3.39. Psalme.

Eccl. 10.4.

2 Chr. 15.4.

seekes him, hee will bee found of him.

2. Shut to thy Chamber dore, *Examine thine owne heart vpon thy bed, search and trie thy wayes.* Search as diligently for the capitall sinne, as *Iosua* did for *Achan*, till thou findest it. For albeit God, when hee beginneth to chasten his Children, hath respect to all their sinnes; yet, when his anger is incensed, he chiefely taketh occasion to chasten, and enter with them into iudgement, for some one grieuous sinne, wherein they haue liued, without Repentance.

Math. 6. 6. Psal. 4. 4. Lam. 3. 14. Iosh. 7. 16, &c.

3. When thou hast thus considered all thy sinnes, present thy selfe before the Iudgement Seat of God, as a Felon or Murtherer, standing at the Barre of an earthly Iudge, and with griefe and sorrow of heart *confesse* vnto *God* all thy knowne sinnes, especially thy capitall offences; wherein

God is chiefly displeased. Lay them open, with all the circumstances of the *Time*, *Place*, and *Manner* how they were committed, as may most serue to aggrauate the *hainousnesse* of thy sinnes, and to shew the *contrition* of thy heart for the same. Lift vp thine hand, and acknowledge thy selfe before the righteous Iudge of Heauen and earth, *guiltie* of eternall death and damnation, for those thy haynous sinnes and transgressions. And hauing thus *Accused* and *Iudged* thy selfe, cast downe thy selfe before the Foote-stoole of his Throne of Grace; assuring thy selfe, that whatsoeuer the *Kings* of *Israel* bee, yet the God of *Israel* is a mercifull God: And crie vnto him, from a penitent and faithfull heart, for mercie and forgiuenesse, as eagerly, and earnestly, as euer thou knewest a Malefactor, being to re-

Psal. 99. 5. Heb. 4 20. 1. King. 20. 31.

ceiue his sentence, crying vnto the Iudge for fauour and pardon; vowing amendment of life, and (by the assistance of his grace) neuer to commit the like sinne any more. All which thou mayst doe, in these or the like words.

A Prayer when one begins to be sicke.

O Most Righteous *Iudge*, yet in Iesus Christ, my gracious *Father*: I wretched sinner doe heere returne vnto thee (though driuen with *paine* and *sickenesse*) like the *prodigall Childe*, with *want* and *hunger*. I acknowledge, that this sicknesse and paine comes not by blinde *Chance*, or *Fortune*, but by thy Diuine *prouidence*, and speciall *appointment*. It is the stroake of thy heauy hand, which my sinnes haue iustly deserued; and *the things that I feared,*

Iob 3.25.

feared, are now fallen vpon mee: Yet I doe well perceiue, that *in wrath thou remembrest mercy*; when I consider, how many and how hainous are my *sinnes*, and how few and easie are thy *corrections*. Thou mightest haue stricken mee with some fearefull and sudden death, whereby I should not haue had either *time* or *space* to haue called vpon thee for grace and mercy; and so I should haue perished in my sinnes, and haue beene for euer condemned in Hell. Habak. 8. 1.

But thou, O Lord, visitest mee with such a fatherly chastisement, as thou vsest to visit thy deerest Children, whom thou best louest; giuing mee (by this sickenesse) both warning and time to repent, and sue vnto thee for grace and pardon. I take not therefore, O Lord, this thy visitation, as any *signe* of thy wrath or hatred;

but as an assured *pledge* and token of thy fauour and louing kindnesse, whereby thou doest with thy temporall Iudgements draw mee to *iudge my selfe*, and to repent of my wicked life, that I should not bee condemned with the godlesse and vnpenitent world. For thy holy Word assures mee, that *whom thou louest, thou thus chastenest*; and, *that thou scourgest euery Sonne that thou receiuest: That if I endure thy chastening, thou offerest thy selfe vnto mee, as vnto a Sonne*; *and that all that continue in sinne, and yet escape without correction (whereof all thy Children are partakers) are Bastards, and not Sonnes: and that thou chastenest mee for my profit, that I may bee a partaker of thy holinesse.* O Lord, how full of goodnesse is thy Nature, that hast dealt with mee so graciously in the time of my health and prosperitie? and now being

1. Cor. 11. 13.

Heb. 11. 6, 7, &c.

ing prouoked by my sinnes and vnthankefulnesse, hast such *Fatherly* and *profitable* ends, in inflicting vpon me this sickneſſe and correction?

I confeſſe, Lord, that thou doeſt iuſtly afflict my *Bodie* with ſickneſſe, for my *Soule* was ſicke before of long proſperitie, and ſurfetted with eaſe, peace, plentie, and fulneſſe of Bread: And now, O Lord, I lament and mourne for my ſinnes; *I acknowledge my wickedneſſe, and mine iniquities are alwayes in thy ſight.* Oh, what a wretched ſinner am I; *void* of all goodneſſe by Nature, and *full* of euill, by ſinfull Cuſtome! Oh, what a world of ſinne haue I committed againſt thee; whileſt thy long ſufferance expected my conuerſion, and thy bleſſings wooed me to repentance! Yet, O my God, ſeeing it is thy propertie more to reſpect the goodneſſe of

Ezech. 19. 49.

thine owne nature, then the deserts of sinners: I beseech thee, O Father, for thy Sonne Iesus Christ his sake, and for the merits of that *All-saving* Death which he hath voluntarily suffered for all which beleeue in him: *Haue mercie vpon mee, according to the multitude of thy mercies:* Psal. 51. 1. *Turne thy face away from my sinnes, and blot out all mine iniquities:* Verse 11. *Cast mee not out of thy presence, neither reward mee according to my deserts.* Psal. 25. 7. For if thou doest reiect mee, who will receiue mee? or who will succour mee, if thou doest forsake me? *But thou, O Lord, art the helper of the helpelesse, and in thee the fatherlesse findeth mercy.* Hosea 14. 4. For though my sinnes be exceeding great, yet thy mercy, O Lord, farre exceedeth them all: neither can I commit so many, as thy grace can remit and pardon. Wash therefore, O Christ, my sinnes with the vertue of thy pre-

precious blood, especially those sinnes, which from a penitent heart I haue confessed vnto thee: but chiefely, O Lord, for Christ his sake forgiue mee *. And seeing that of thy loue thou diddest lay downe thy life for my ransome, when I was thine enemy: Oh, saue now the price of thine owne Blood, when it shall cost thee but a *smile* vpon mee, or a gracious appearance in thy Fathers sight, in my behalfe. Reconcile mee once againe, O mercifull Mediatour, vnto thy Father: for though there bee nothing in mee that can please him; yet I know, that in thee, and for thy sake, hee is *well-pleased* with all whom thou accepteſt and loueſt. And if it bee thy blessed will, remooue this sickneſſe from mee, and restore mee to my former health againe; that I may liue longer, to set

* Heere name that sin, which most troubleth thy conscience.

forth thy glory; and to bee a comfort to my friends, which depend vpon me: and procure to my selfe a more settled assurance of that heauenly inheritance which thou hast prepared for mee. And then, Lord, thou shalt see how religiously and wisely I shall *redeeme the time*, which heretofore I haue so lewdly & prophanely spent. And to the end that I may the sooner and the easier bee deliuered from this paine and sicknesse; direct mee, O Lord, I beseech thee, by thy Diuine Prouidence, to such a *Physician* and *helper*, as that (by thy *blessings* vpon thy meanes) I may recouer my former health and welfare againe. And (good Lord) vouchsafe, that as thou hast sent this *sicknesse* vnto mee, so thou wouldest likewise bee pleased to send thy *Holy Spirit* into my *heart*, wherby this present sickneſſe may be sanctified

Eph. 5. 16.

vnto

vnto mee: that I may vse it as thy *Schoole*, wherein I may learne to know the greatnesse of my misery, and the riches of thy mercie; that I may be so *humbled* at the one, that I *despaire* not of the other: and that I may so renounce all confidence of helpe in my selfe, or in any other creature, that I may onely put the whole rest of my saluation in thy all-sufficient merits. And forasmuch as thou knowest, Lord, how weak a vessell I am, full of frailtie and imperfections; and that by nature I am angry and froward vnder euery crosse and affliction: O Lord, who art the *giuer of all good gifts*, arme mee with patience to endure thy blessed will and pleasure; and of thy mercie lay no more vpon mee, then I shall be able to endure and suffer. Giue me grace to behaue my selfe in all patience, loue, and meekenesse, vnto

Iam. 1. 17. Ioh. 3. 17.

1. Cor. 10. 13.

to those that shall come and visit me; that I may thankefully receiue, and willingly embrace all good counsels and consolations from them: And that they may likewise see in mee such good Examples of *Patience*, and heare from mee such godly Lessons of *Comfort*, as may be Arguments of my Christian Faith and Profession, and instructions vnto them, how to behaue themselues, when it shall please thee to visit them with the like affliction, or sicknes. I know, O Lord, I haue deserued to die; and I desire not longer to liue, then to amend my wicked life, and in some better measure to set forth thy glory. Therefore, O Father, if it be thy blessed will, restore mee to health againe, and grant mee a longer life. But if thou hast, according to thine eternall Decree, appointed by this sickneſſe to call for mee out

out of this transitory life; I resigne my selfe *into thy hands*, and holy pleasure; *thy blessed will be done*, whether it bee by life or by death. Onely I beseech thee of thy mercy forgiue mee all my sinnes, and prepare my poore Soule, that by a *true faith*, and *vnfained repentance*, shee may be readie against the time that thou shalt call for her out of my sicke and sinfull body. O heauenly Father, who art the *hearer of prayers*, *heare thou in Heauen thy my prayer*, and in this extremitie grant mee these requests, not for any *worthinesse* that is in mee, but for the *merits* of thy beloued Sonne *Iesus*, my onely Sauiour and Mediatour; for whose sake thou hast promised to heare vs, and to graunt *whatsoeuer wee shall aske of thee in his Name*. In his Name therefore, and in his owne words I conclude this

Psal 31.5.

Psal.65.2. 1.Kin. 39.8.

Ioh.16.3.

my

my vnperfect prayer, saying; *Our Father which art in Heauen, &c.*

Hauing thus reconciled thy selfe vnto God in Christ:

1. Let thy next care bee to *set thy house in order*, as *Isay* aduised King *Ezechias*; making thy last *Will* and *Testament* (if it be not already made.) If it bee made, then peruse it, confirme it; and for auoiding all doubts and contention, *publish* it before Witnesses: that (if God call for thee out of this life) it may stand in force, and vnalterable, as thy last *Will* and *Testament*; and so deliuer it locked or sealed vp in some Boxe, to the keeping of a faithfull *friend*, in the presence of honest *witnesses*. Isa. 38. 1.

2. But in making thy *Testament*, take a religious *Diuines* aduice, how to bestow thy *beneuolence*; and some honest

Lawyers

Lawyers counsell to contriue it according to *Law*.

Dispatch this, before thy sickneſſe doth *encreaſe*, and thy memory decay; leſt otherwiſe thy *Teſtament* prooue a *Dotement*, and ſo bee another mans *Fancie*, rather then thy *Will*.

3. To preuent many inconueniences, let me recommend to thy diſcretion two things:

1. If God haue bleſſed thee with any competent ſtate of Wealth, make thy *Will* in thy *health time*. It will neither put thee *further* from thy goods, nor haſten thee *ſooner* to thy death; but it will be a greater eaſe to thy *mind*, in freeing thee from a great *trouble*, when thou ſhalt haue moſt need of quiet. For when thy *houſe* is ſet in order, thou ſhalt bee better enabled to ſet thy *Soule* in order, and to diſpoſe of thy iourney towards God.

2. If thou haſt Children, giue

giue to euery one of them a portion, according to thine *abilitie*, in thy life time; that thy life may seeme an *ease*, and not a *yoake* vnto them: yet so giue, as that thy Children may bee still beholding vnto *thee*, and not *thou* vnto *them*. But if thou keepe all in thy hands whilest thou liuest, they may thanke *death*, and not *thee*, for the portion that thou leauest them. If thou hast no Children, and the Lord hath blest thee with a great portion of the goods of this World; and if thou meanest to bestow them vpon any charitable or pious vses, put not ouer that *good worke* to the trust of others; seeing thou seest how most of other mens *Executors* prooue almost *Executioners*: And if friends be so vnfaithfull in a mans life; how much greater cause hast thou to distrust their fidelitie after thy death?

La-

Lamentable experience sheweth, how many *dead mens Wills* haue of late either beene quite *concealed*, vtterly *ouerthrowne*, or by Cauils and Quirkes of Law *frustrated*, or *altered*: whereas by the *Law of God*, the Will of the dead should not bee *violated*, but all his godly intentions *conscionably* performed and fulfilled, as in the sight of God; who', in the day of the *Resurrection*, will be a *iust Iudge*, both of the *quicke* and *dead*. And if any thing should hap in his Will to be *ambiguous* or *doubtfull*, it should be [a] construed; as it might come neerest to the honour of God, and the *honest intention* of the *Testator*. But let the *vengeance* due to such vnchristian deeds, light on the *Actors* that *doe* them; not on the *Kingdome* wherein they are suffered to bee done. And let other *Rich men* bee warned by such *wretched examples*, not to marry

Gal.3.15. Heb.9.25. 2 Cor.4.10. Eccl.11.14. Rom.2.15. 1 Cor.4.5. Act.7.13,32

[a] *Voluntas testatoris magis inspicienda est quàm verba. l. cum virum sect. sani. C. de fide, cum ff. ad leg. Fal. l. si ff. ad Treb. l. vbi. sect. te rogo.*

* *Matrimonium inter Aurum & Arcam, diuortium inter Deum & Animam.* Aug. *Felix quem faciunt aliena pericula cautum.*

Gal.6.9. Mat.10.42. Mat.9.41. Mat.25.41. Luk.14.14. & 18.22. 1 Cor.15.18 Apoc.14.13

* *marry* their *mindes* to their *Money*; as they that will doe no *good* with their *goods*, till death diuorceth them. Considering therefore the shortnesse of thine owne life, and the *vncertaintie* of *others iust dealing* after thy death, in these *vniust dayes*; let mee aduise thee (whom God hath blessed with abilitie, and an intent to doe good) to become, in thy *lifetime*, thine *owne Administrator*; make thine *owne hands* thine *Executors*, and thine *owne eyes* thy *Ouerseers*; cause thy *Lanthorne* to giue her light *before thee*, and not *behind thee*; giue *God* the glorie, and thou shalt receiue of him, in *due time*, the *reward*, which of his grace and mercie he hath promised to thy *good workes*.

4. Hauing thus set thy *House* and *Soule* in order (if the determined number of thy dayes bee not expired) God will either haue mercie vpon thee,

and

and say, *Spare him (O killing Maladie) that hee goe not downe into the Pit; for I haue receiued a reconcilsation:* Or else his *Fatherly prouidence* will direct thee to such a *Physician*, and to such *meanes*, as that by his *blessing* vpon their *endeuours*, thou shalt *recouer*, and be restored to thy former health againe. But in any wise, take heed that thou, nor none for thee, send vnto *Sorcerers, Wizards, Charmers*, or *Inchanters*, for helpe: for this were to leaue the *God of Israel*, and to goe to *Baalzebub*, the *god of Ekaon*, for helpe; as did wicked *Ahaziah*: and to breake the Vow which thou hast made with the blessed *Trinitie* in thy *Baptisme*. And be sure, that God will neuer giue a blessing by those means which he hath accursed: but if he permits *Satan* to *cure thy body*, feare lest it tend to the damnation of thy *soule*. Thou are tryed: beware.

Iob 33.24.

2. Kin. 20.7. 2 King. 5.7, 8, 10. Ioh. 7.7.

1. Kin. 1. 2, 3.

Leu. 20. 6. Deu. 18. 10, &c. 1. Thess. 2. 10. Deut. 13. 3.

5. When

5. When thou haſt ſent for the *Phyſician*, take heede that thou put not thy truſt rather in the *Phyſician*, than in the *Lord*, as *Aza* did; of whom it is ſaid, that *he ſought not the Lord, in his diſeaſe, but to the Phyſicians*: which is a kinde of Idolatrie, that will encreaſe the Lords anger, and make the Phyſicke receiued vneffectuall. Vſe therefore the Phyſician, as Gods *Inſtrument*; and Phyſicke, as Gods *meanes*. And ſeeing it is not lawfull without Prayer to vſe ordinarie foode, 1 *Tim.* 4. 4. much leſſe *extraordinarie* Phyſicke, (whoſe good effect depends vpon the bleſſing of God;) before thou takeſt thy Phyſicke, *pray* therefore heartily to God, to bleſſe it vnto thy vſe, in theſe or the like words.

1 Chro. 16. 12.

Iſa. 1. 57. Ier. 8. 22.

A Prayer before taking of Physicke.

O Mercifull Father, who art the Lord of *Health*, and of *Sickenesse*, of *Life*, and of *Death*; who *killest*, and *makest aliue*; who *bringest downe to the graue, and raysest vp againe*: I come vnto thee, as to the onely Physician, who canst cure my *Soule* from *sinne*, and *my Body* from *sickenesse*. I desire neither life nor death, but referre my selfe to thy most holy will: For, *though wee must needs dye; and being dead, our liues are as water spilt on the ground, which cannot be gathered vp againe*: yet hath thy gracious prouidence (whilest life remaineth) *appointed meanes* which thou wilt haue thy Children to vse, and (by the lawfull vse thereof) to expect thy *blessing* vpon thine owne *meanes*,

1 Sam. 2 6.

2. Sam. 14. 14.

meanes, to the curing of their ſickeneſſe, and *reſtitution* of their health. And now, O Lord, in this my neceſſitie, I haue (according to thine Ordinance) ſent for thy ſeruant (*the Phyſician*) who hath prepared for mee this *Phyſicke*, which I receiue as *meanes ſent* from thy fatherly hand: I beſeech thee therefore, that as by thy *bleſſing* on a *lumpe of dry figs*, Iſa.33.21. thou didſt heale *Ezechiahs Sore*, that hee recouered: and by *ſeuen times waſhing* in the Riuer of Iordan, diddeſt cleanſe Ioh.9.6,7. *Naaman* the Syrian of his Leproſie; and diddeſt reſtore the man that was *blinde* from his birth, by *anointing his eyes with Clay and Spittle*, and Matth.8.15 ſending him to waſh in the *Poole of Siloam*; and by touching the hand of *Peters wiues Mother*, diddeſt cure her of her Feauer; and diddeſt reſtore the Woman *that touched* his *hemme*

hemme of thy garment, from her bloudie Issue. So it would please thee, of thine infinite goodnesse and mercie, to *sanctifie* this *Physicke* to my vse, and to giue such a blessing vnto it, that it may (if it bee thy will and pleasure) *remoue* this my *sicknesse* and *paine*, and restore mee to *health* and *strength* againe. But if the *number* of those dayes which thou hast appointed for mee, to liue in this Vale of miserie, be at an end; and that thou hast sent this sickneſſe, as thy Messenger, to call mee out of this mortall life: then (*Lord*) *let thy blessed will be done*; for I submit my will to thy most holy pleasure. Onely I beseech thee encrease my *Faith*, and *Patience*, and let thy grace and mercie be never wanting vnto mee; but in the middest of all extremities, assist mee with thy *Holy Spirit*, that I may

Math. 8. 20, &c.

Iob 14.

may willingly and chearefully resigne vp my *Soule* (the price of thine owne *blood*) into thy most *gracious hands* and *custodie*. Grant this, O Father, for *Iesus Christ* his sake; to whom with thee, and the Holy Ghost, bee all honour and glory, both now and euermore. *Amen.*

Meditations for the sicke.

WHileſt thy ſickeneſſe remaineth, vſe often (for thy comfort) theſe few *Meditations*, taken from the *ends* wherefore God ſendeth afflictions to his Children. Thoſe are theſe following.

1. That by afflictions, God may not onely * correct our ſinnes paſt, but alſo worke in vs a deeper *loathing* of our naturall *corruption*, and ſo preuent vs from falling into many other

* *Deus ſuos percutit, vt emendat.* Hier. *Com. in Eſa. l. 6.* *Deus calamitates infligit: non extinguere, ſed caſtigare nos cupiens.* Baſil. *Ser. 3. in Diuites.*

other sins, which otherwise we would commit, like a good Father, who suffers his tender Boy to scorch his finger in a Candle, that he may the rather learn to beware of falling into a greater fire. So that the child of God may say with David, *It is good for me that I have been afflicted, that I may learn thy Statutes: for, before I was afflicted, I went astray, but now I keep thy Word.* And indeed (saith Paul) *we are chastened of the Lord, because we should not be condemned with the world.* With us Gross, God maketh the Cure as the chastisement of sin past, that prevention of sin to come. For though the eternal punishment of sin, (as it proceedeth from Justice) is fully pardoned in the Sacrifice of Christ: yet we are not (without serious judging of our selves) exempted from the temporal chastisement of

Psa. 119. 71.
Psal. 119 67.
1 Cor. 11. 13.

sinne; for this proceedeth *onely* from the love of God, for our good. And this is the reason, that when *Nathan* told *Dauid*, from the Lord, *that his sinnes were forgiuen*; yet that the *Sword* (*of chastisement*) *should not depart from his House*, and *that his Childe should surely dye*. For GOD, like a skilfull Physician, seeing the *Soule* to bee poysoned with the settling of sinne; and knowing that the raigning of the flesh will proove the ruine of the Spirit, ministreth the bitter Pill of affliction, whereby the *Reliques* of sinne are purged, and the *Soule* more soundly cured; the flesh is subdued, and the Spirit is sanctified. Oh (the odiousnesse of sinne which causeth God to chastise so *severely* his Children, whom otherwise hee loveth so *dearely*!

2. God sendeth affliction

1 Sam. 12. 10

Verse 13.

to seale vnto vs our *Adoption*: *For euerie childe whom God loueth, hee correcteth. And he is a Bastard that is not corrected.* Heb. 12. 6, 7, 8. Yea, it is a sure note, that where GOD seeth sinne, and smites not, there hee detests and loues not. Therefore it is said, that he [u] suffereth the wicked sonnes of *Ely to continue in their sinnes without correction, because the Lord should slay them.* On the [x] other side, there is no surer token of Gods fatherly loue and care, then to be corrected with some crosse, as oft as we commit any sinfull *crime.* Affliction therefore is a seale of *Adoption*, no signe of *Reprobation.* For the pureſt *Corne* is cleaneſt fanned, the fineſt *Gold* is ofteſt tryed, the ſweeteſt *Grape* is hardeſt preſſed, and the trueſt Chriſtian heavieſt croſſed.

3. God ſendeth affliction, to weane our heares from

[u] *Ad mala ſortuntur non moritura mali.* 1. Sam. 2. 25

[x] *Namque ſæuor nimium non eſt ſæuor ſed ingens. At ſæuor in magno ſæpe dolore latet.* Bill. Anthol. ſacr.

too much louing this world and worldly vanities: and to cause vs the more earnestly to desire and long for [i] eternall life. For as the Children of *Israel* (had they not beene ill intreated in *Ægypt*) would neuer haue beene so willing to goe towards *Canaan*: so (were it not for the crosses and afflictions of this life) Gods children would not so heartily long, and willingly desire for the Kingdome of Heauen. For, wee see many *Epicures*, that would bee content to forgo Heauen, on condition that they might still enioy their earthly pleasures, and (hauing neuer tasted the ioyes of heauen) how loth are they to depart this life? whereas the [d] Apostle (that sawe Heauens glory) tells vs, that there is no more comparison betwixt the ioyes of *Eternall life*, and the pleasures of this world, than

[i] *Crebris tribulationibus ecclesiã Dominus exercet: ne si cuncta tẽporalia forte prosperè currant incolatu præsentis exilij delectata minus cælestẽ patriam suspiret.* Beda in Cant.

Mundanus affectus præsentia amat, temporalia cumulat, spiritualia negligit, & cum totus se spargit in imis, nil potest amare de summis. Iustin. Patriarch. *de disc. Monast. cap.* 4.

[d] 2 Cor. 12.

there is betwixt the *filthiest dung*, and the *pleasantest meat*: or betwixt the stinkingst *dunghill*, and the fairest *bed-chamber*. As therefore a louing Nurse puts *wormewood* or *mustard* on the breste, to make the Childe the rather forsake the dugge: so God mixeth sometimes affliction with the pleasures and prosperity of this life, lest (like the children of this generation) they should forget God, and fall into too much loue of this present euill world; and so by *Riches* grow proude; by *fame* insolent; by *liberty* wanton; and *spurne with their heele against the Lord our rocke of their saluation*. For if Gods children loue the world so well, when (like a *hard Stepmother*) shee misvseth and frowneth vpon vs, how should we doe, if shee smiled vpon vs, and strooked vs, as shee doth her owne *worldly Brats*? Thus

Phil. 3. 8.

Ne sancti viri aliquid elationis in hac vita superbiant, quibus dominentur mundi bus repri-mitur. Eucher. in 1. Reg. Deut. 32.

doth God (like a wise and loving Father) *imbitter* with *crosses*, the pleasures of this life to his children, (that finding in this *earthly* state no *true* and *permanent ioyes:*) they might sigh and long for *eternall life*, where *true* and everlasting ioyes are onely to be found.

4. By affliction and sickenesse God exerciseth his *Children*, and the graces which he bestowed vpon them. He refineth and trieth their *faith*, as the *Gold-smith* doth his *Gold* in the [g] Furnace, to make it shine more glistering and bright; hee stirreth vs vp to *pray* more diligently and zealously, and proueth what *patience* wee haue learned all this while in this [h] *Schoole*. The like experience hee maketh of our *Hope*, *Loue*, and all the rest of our *Christian* vertues: which without this triall, would rust like yron vnexercised; or *corrupt* like stan-

1. Pet. 1. 7.

g *Vt igne purgati & ab admixtione vitiorum naturalium defecati splendent, examinata innocentia claritate.* Hil. in Psal. 56

h *Schola crucis, Schola lucis: Gubernator in tempestate dignoscitur, in actu miles probatur; delectata iactatio est, cum periculum non est: confessatio in aduersis probatio est veritatis.* Cypr. Ser. 4. de Immor.

Ier. 48. 11.

ding waters, that either haue no current, or else are not *powred from vessell to vessell: whose taste remaineth, and whose scent is not changed.* And rather then a man should *keepe still the scent* of his corrupt nature to *damnation*, who would not wish to bee changed from state to state by crosses and sickenesse, to *Saluation*? For as the *Camomile* which is *trodden*, groweth best, and smelleth most fragrant; and as the fish is *sweetest* that liues in the *saltest* waters: so those *soules* are most *precious* vnto *Christ*, who are most exercised and afflicted with his *Crosse*.

5. GOD sendeth afflictions, to demonstrate vnto the world, the *truenes* of his childrens loue and seruice. Euery *hypocrite* will serue God whilest hee prospereth and blesseth him, as the *Diuell* falsely accused *Iob* to haue done: but who Iob 1.9,10.

(saue his louing Child) will loue and serue him in *aduersity*, when God seemeth to be *angry* and *displeased* with him? Yea, and cleaue vnto him most inseparably, when hee seemeth (with the *greatest frowne*, and *disgrace*) to reiect a man, and to cast him out of his fauour? yea, when hee seemeth to *wound* and *kill* as an enemy? yea, then to say with *Iob*, *Though thou (O Lord) kill me, yet will I put my trust in thee?* This louing and seruing of God, and trusting in his mercy in the time of our correction and misery, is the *truest note* of an vnfained *child and seruant of the Lord.*

Iob 13.15.

6. Sanctified affliction is a singular helpe to further our *true conuersion*, and to driue vs home by *repentance* to our heauenly Father. *In their affliction* (saith the Lord) *they will seeke mee diligently.* *Egypts* burdens made

Hos.7.15.

maketh *Israel* cry vnto GOD, troubles made him pray. *Ezechias* sickenesse made him to weepe, and Iniurie moued the *Prodigall Sonne* to returne and sue for his Fathers grace and mercy. Yea, wee reade of many in the Gospell, that by *sicknesse* and *afflictions*, were driuen to come vnto Christ, who (if they had *health* and *prosperity*, as others) would (like others) neglected and contemned their Sauiour, and neuer haue sought vnto him for his sauing health and grace. For as the *Arke of Noah*, the higher it was tossed with the *floods*, the neerer it mounted towards *Heauen*; so the more we are exercised with *affliction*, the neerer it is lifted towards God. Oh blessed is that *crosse*, that draweth a sinner to come (vpon the knees of his heart) vnto Christ, to confesse his

Exod.3.7. Psal.86.7. Isa.38.2,3. Luk.15.16, &c.

Heb.12.3

* *Deus non delectatur pœnis nostris, sed confessionem quærit cruoris.* Alb. in Psal.4. pœnitem.

owne misery, and to implore his endlesse mercy. Oh *blessed*, aye *blessed* be that *Christ*, that neuer refuseth the sinner that commeth vnto him, though weather-driuen by *affliction* and *misery*.

Exod. 3.7. Psal. 86. 7. Isa. 38. 13. Luk. 15. 16. &c.

2. Affliction worketh in vs *pitty* and *compassion* towards our *fellow-brethren*, that bee in distresse and misery: whereby wee learne to haue *fellow-feeling* of their calamities; and to *condole* their estate, *as if wee suffered with them*. And for this cause Christ himselfe would suffer, and bee *tempted in all things, like vnto vs* (sinne onely excepted) *that hee might bee a mercifull High Priest, touched with the feeling of our infirmities*. For none can so heartily bemoane the misery of another, as hee who first suffered himselfe the same affliction. Herevpon a sinner in misery may boldly say vnto Christ;

Heb. 12. 3.

Heb. 4. 13. & 2. 18. & 5, 8, 9.

Non ignare mali miseris succurrito Christe.
Our frailtie sith (O Christ) thou diddest perceiue:
Condole our state, who still in frailtie cleaue.

8. God vseth our sicknesses and afflictions, as meanes and examples both to [h] manifest vnto others the *faith* and *vertues* which hee hath bestowed vpon vs, as also to strengthen those who haue not receiued so great a *measure* of *faith* as wee. For there can be no greater *encouragement* to a weake Christian, then to behold a *true* Professour (in the extremest sickenesse of his *Body*) supported with greater patience and consolation in his *Soule*. And the comfortable and blessed departure of such a man, will arme him against the feare of death, and assure him, that *the hope of the godly, is a farre more precious thing, then that flesh and blood can vnder-*

[h] *Sinit Deus iustum incedere in calamitates, vt virtutem quæ in illo latebat, alijs apertam manifestamque faciat.* Damasc. l. 2. de Orth. cap. 29

vnderstand, or mortall eyes behold in this vale of misery. And were it not, that we did see many of those whom wee know to bee the vndoubted children of *God*, to haue endured such afflictions and calamities before vs; the greatnes of the miseries, and crosses which oftentimes wee endure, would make vs doubt whether we bee the children of God or no. And to this purpose S. *Iames* saith, *God made Iob and the Prophets an example of suffering aduersitie and of long patience.*

Rom 8.18. 1 Pet.4.14. Heb.2.10. Heb.2.7. Mat.27.34. Luk.24.42. *Fauos posi mella gustauit*, Tertul. li.de Coron. milit.c.24.

9. By afflictions God makes vs conformable to the *Image* of *Christ* his Sonne, who being the *Captaine of our saluation*, was *made perfect through sufferings*. And therefore hee first beare the Crosse in *shame* before hee was *crowned with glory*, and did first taste *gall*, before he did eate the *hony combe*, and was first *derided*, King of the

the Iewes, by the Souldiers in the *High Priests Hall*, before hee was saluted *King of Glory*, by the Angels in his *Fathers Courts*. And the more liuely our *Heauenly Father* shall perceiue the *Image* of his *naturall Sonne* to appeare in vs, the better hee will loue vs, and when we haue for a time, borne his *likenesse* in his *sufferings*, and *fought*, and *ouercome*, we shall bee crowned by *Christ*, and with *Christ* set in his Throne, and of *Christ* receiue the precious *white stone*, and *Morning starre*, that shall make vs shine like *Christ* for euer in his glory.

10. Lastly, that the godly may bee humbled in respect of their owne state and miserie: and God glorified by deliuering them out of their troubles and afflictions; when wee call vpon him for his helpe and succour. For though that there bee no man so pure, but if the Lord

Psal. 24 7.

2 Tim. 4. 7, 8.

Apoc. 3. 21.

Apoc. 2. 17.

Phil. 3. 21.

Idcirco tentantur Sancti, vt ipsi sibi agnoscant. Primas. *Esse se magnarum virium homo nesciret, si nullum vnquam earundem virium defectum sentiret.* Greg. lib. Moral. Iob.

Pſal.130.3.

Lord will *ſtraightly marke iniquities*, hee ſhall find in him iuſt cauſe to puniſh him for his ſinne: yet the Lord in mercy doth * not *alwayes* in the affliction of his Children reſpect *their ſinnes*: but ſometime layeth afflictions and croſſes vpon them for his glories ſake. Thus our Sauiour Chriſt tolde his Diſciple, that *the man was not borne blind for his owne, or his parents ſinne*; But, *that the worke of God ſhould bee ſhewed on him*. So hee told them likewiſe, that *Lazarus ſickeneſſe was not vnto the death*; but *for the glory of* GOD. O the vnſpeakeable goodnes of *God*, which turneth thoſe afflictions, which are the *ſhame and puniſhment* due to our ſinnes, to be the ſubiect of his *honour* and *glory*!

* *In his quæ patimur, nullum contra Deum murmur cordi noſtro ſubrepat: quia ad quid hoc creator noſter operetur, ignotum eſt.* Greg. Ep. 32 Ioh. 9.3. Ioh. 11.4.

Malum pati, malum non eſt: malum facere, malum eſt. Chry. de prod. Iud.

Theſe are the bleſſed and profitable *ends*, wherefore God ſendeth ſickeneſſe and afflictions vpon his children: whereby it may

may plainely appeare, that *afflictions* are not signes either of *Gods hatred*, or of *our reprobation*: but rather *tokens and pledges* of his *fatherly* loue vnto his children whom hee loueth; and therefore *chasteneth* them in this life; where, vpon *repentance*, there remaines hope of *pardon*; rather then to referre the punishment to that *Life* where there is no hope of *pardon*, nor end of *punishment*. For this cause, the Christians in the [a] *Primitiue Church* were wont to giue God great thankes, for afflicting them in this life. So the Apostles reioyced, that *they were counted worthy to suffer for Christs name*, Acts 5.41. And the *Christian Hebrewes suffered with ioy the spoiling of their goods, knowing that they had in Heauen a better, and an enduring substance*, Hebrewes 10.34. And in respect of those holy ends, the Apostle saith, That

[a] *Cum reuocamur ac premimur, tum maximas gratias agamus indulgentissimo Patri, quod corruptelam nostram non patitur longius procedere, sed plagis ac verberibus emendat.* Lactan. lib. 6 cap. 23.

Heb. 12. 11. *That though no affliction for the present seemeth to be joyous, but grievous; yet, after-ward it bringeth the quiet fruit of righteousnesse to them who are thereby exercised.* Pray therefore heartily that as GOD hath sent unto thee this sickenesse: so it would please him to come himselfe unto thee, with thy sickenesse, by teaching thee to make those *sanctified uses* of it, for which hee hath inflicted the same upon thee.

Meditations for one that is recovered from sickenesse.

IF God hath of his mercy *heard* thy *Prayers*, and *restored* thee to thy *health* againe, consider with thy selfe,

1. That thou hast now received from God, as it were, another life. Spend it therefore to the honour of God,

neſſe of life, or thy ſinne die with thy ſickeneſſe: but liue thou by grace to *holineſſe*.

2. Bee not the more *ſecure*, that thou art reſtored to *Health*, neither *inſult* in thy ſelfe, that thou haſt eſcaped *Death*: but thinke rather, that God (ſeeing how vnprepared thou waſt) hath of his mercy heard thy prayer, ſpared thee, and giuen thee ſome *little* longer time of *reſpite*: that thou mayſt both amend thy life, and put thy ſelfe in a better readineſſe against the time that hee ſhall call for thee, without further delay, out of this world. For although thou haſt eſcaped this, it may be, thou ſhalt not eſcape the *next* ſickneſſe.

3. Conſider how fearefull a reckoning thou hadſt made before the *Iudgement ſeat* of *Chriſt* by this time, if thou haddeſt dyed of this ſickneſſe. Spend therefore the time that remaines,

maines, ſo, as that thou mayeſt bee able to make a more *cheere-full account* of thy life, when it muſt be expired *indeed*.

Put not farre off the day of Death: thou knoweſt not for all this how neere it is at hand: and (beeing ſo fairely *warned*) bee *wiſer*. For if thou be taken vnprouided, the next time thy excuſe will bee leſſe, and thy iudgement greater.

5. Remember that thou haſt vowed *amendment* and *newneſſe* of life. Thou haſt *vowed a vow vnto God, deferre not to pay it: for hee delighteth not in fooles: pay therefore that thou haſt vowed.* The vncleane ſpirit is caſt out: Oh let him not re-enter with *ſeuen worſe then himſelfe*. Thou haſt *ſighed* out the groanes of *contrition:* thou haſt *wept* the teares of *repentance:* thou art waſhed in the poole of *Bethesda*, ſtreaming with fiue bloody wounds, not of

Eccleſ. 5. 3.

Mat. 12. 43, &c.

troubling *Angell*, but *of the Angell of Gods presence*, *troubled* with the wrath due to thy sinnes, who descended into Hell, to restore thee to saving health, and Heauen. *Returne not now, with the Dogge, to thine owne vomit:* nor like the *washed Sowe, to wallow againe in the mire* of thy former sinnes, and vncleanesse: lest *beeing intangled and ouercome againe with the filthinesse of sinne*, (which now thou hast escaped) *thy latter end proone worse then thy first beginning.* *Twice* therefore doth our Saviour Christ giue the same cautionary warning to *healed sinners.* First to the man cured of his 38. yeeres disease. *Behold, thou art made whole: sinne no more, lest a worse thing fall vpon thee.* Secondly, to the Woman taken in Adulterie; *Neither doe I condemne thee; Goe thy way, and sinne no more.*

Ioh.4.24. Isa.63.9. Luk.14.33.

2 Pet.2.20, 22.

Ioh.5.14.

Ioh.8.11.

more. Teaching vs, how dangerous a thing it is, to relapse and fall againe into the former excesse of ryot. Take heede therefore vnto thy wayes; and pray for grace, *that thou mayst apply thy heart vnto wisedome*, during that small number of dayes which yet remaine behind. And for thy present mercy and health receiued, imitate the *thankefull Leper*, and returne vnto God this, or the like thankesgiuing.

1 Pet. 4. 3.

Psal. 90. 12.

A thankesgiuing to bee said of one that is recouered from sickenesse.

O Gracious and Mercifull Father, which art the LORD of health and sicknesse, of life and death, *who killest, and makest aliue: who bringest downe to the grave*

1 Sam. 2. 6.

and raised vp againe, who art the onely preseruer of all those that trust in thee: I, thy poore and vnworthy seruant, hauing now (by experience of my painefull sickenesse) felt the *grieuousnesse* of miserie due vnto *sinne*, and the greatnesse of thy mercie in forgiuing sinners: and perceiuing with what a fatherly compassion thou hast heard my prayers, and restored mee to my health and strength againe, doe heere (vpon the bended knees of my heart) returne (with the *thankefull Leper*) to acknowledge thee alone to be the GOD of my health and saluation; and to giue thee the prayse and glory for my strength and deliuerance out of that grieuous disease and maladie, and for thus turning my *Mourning* into mirth, my *Sickenesse* into health, and my *Death* into life. My sinnes deserued punishment; and

Isa.38.9,&c.

and thou hast corrected mee, but *hast not giuen mee ouer vnto death. I looked (from the day to the night) when thou wouldest make an end of mee: I did chatter like a Crane, or a Swallow: I mourned (as a Dooue) when the bitternesse of sickenesse oppressed mee: I lifted vp mine eyes vnto thee, O Lord, and thou diddest comfort mee: for thou didst cast all my sinnes behind thy backe, and diddest deliuer my soule from the pit of corruption: and when I found no helpe in my selfe, nor in any other creature (saying, I am deprived of the residue of my yeeres, I shall see man no more, among the inhabitants of the world) then diddest thou restore mee to health againe, and gauest life vnto mee: I found thee, O Lord, ready to saue mee.*

And now, Lord, I confesse, that I can neuer yeeld vnto thee such a measure of thankes as thou hast (for this benefit) deserued

deserued at my hands. And seeing that I can neuer bee able to repay thy goodnesse with acceptable *workes*,) Oh, that I could with *Mary Magdalen* testifie the loue and thankefulnesse of my heart, with *abounding teares*! Oh, what shall I bee able to render vnto thee, O Lord, *for all those benefits which thou hast bestowed vpon my soule*! Surely, as in my *sickneſſe*, when I had nothing else to giue vnto thee; I offered Christ and his merits vnto thee as a ransome for my sinnes: so beeing now restored by thy *grace* vnto my health and strength, and hauing no better thing to giue: Behold, O Lord, I doe here offer vp my selfe vnto thee, beseeching thee so to assist me with thy holy Spirit, that the remainder of my life may be wholly spent in setting foorth thy praise and glory. Rom. 12. 1.

O Lord, forgiue mee my former follies and vnthankefulnesse, that I was not more carefull to loue thee according to thy *goodnesse*; not to serue thee according to thy *will*; nor to obey thee according to thy *Commandements*; not to thanke thee, according to thy *benefits*. And seeing thou knowest that *of my selfe I am not sufficient so much as to thinke a good thought*, much lesse to doe that which is good and acceptable in thy sight: (assist mee with thy graces and holy Spirit, that I may in my *prosperitie*) as deuoutely spend my health in thy seruice, as I was earnest in my *sickenesse* to beggge it at thy hands: and suffer mee neuer to forget, either this thy *mercy*, in restoring mee to my *health*, or those *Vowes* and *Promises* which I haue made vnto thee in my *sickenesse*. Wherefore with my new health renew in mee, O Lord, a right

O Spirit.

Spirit: which may free mee from the ſlauery of *ſinne*, and eſtabliſh my heart in the ſeruice of *grace*. Worke in mee a greater deteſtation of all ſinnes (which were the cauſes of thy *anger* and my *ſickneſſe*:) and increaſe my *Faith* in Ieſus Chriſt, who is the Author of my *health* and *ſaluation*. *Let thy good Spirit lead mee in the way that I ſhould walke, and teach me to denie all vngodlineſſe, and worldly luſts, and to liue ſoberly, righteouſly and godly in this world*, that others by my example may thinke better of the truth. And ſith this time (which I haue yet to liue) is but a little reſpit, and ſmall remnant of dayes, which cannot long continue; *Teach mee, O my God, ſo to number my dayes, that I may apply my heart to that ſpiritual wiſedome, which directeth to ſaluation.* And to this end, make mee more zea-

Tit. 2. 12.

Pſal. 90. 12.

lous then I haue beene in *Religion*, more deuout in *Prayer*, more feruent in *spirit*; more carefull to heare, and profit by the preaching of thy *Gospell*; more helpefull to my poore *brethren*: more watchfull ouer my *wayes*; more faithfull in my *calling*; and euery way more abundant in all good works. Let mee (in the ioyfull time of *prosperitie*) feare the euill day of *affliction*; in the time of *health*, thinke of *sickenesse*; in the time of *sickenesse*, make my selfe ready for *death*; and when *death* approacheth, prepare my selfe for *Iudgement*. Let my *whole life* bee an *expressing* thankefulnesse vnto thee for thy Grace and mercy. And therefore, O Lord, I doe here from the very bottome of my heart, together with the *thousand thousands of Angels*, *the foure Beasts*, and *twentie foure Elders*, and *all the creatures in Heauen and on the earth*,

Apo. 5. 12, &c.

earth, acknowledge to be due vnto thee, O Father, which sittest vpon the Throne, and to the Lambe thy Sonne, who sitteth at the right hand, and to the *Holy Spirit,* which proceedeth from both, the holy *Trinitie* of persons in *vnitie* of substance; *all praise, honour, glory, and power,* from this time forth and for evermore, *Amen.*

Meditations for one that is like to dye.

IF thy sickenesse be like to increase vnto death: then meditate on *three things*: First, how *graciously* GOD dealeth with thee. Secondly, from what *evils* death will free thee. Thirdly, what *good* death will bring vnto thee.

First, concerning *Gods* favourable dealing with thee:

1. Meditate, that God vseth this *chastisement* of thy *bodie,*

but as a medicine to cure thy *soule*, by drawing thee (who art *sicke* in sinne) to come by repentance vnto *Christ* (thy Physician) to haue thy *soule healed*.

Math.9. 12.

2. That the sorest sickenesse or painefullest disease which thou canst indure, is *nothing*, if it bee compared to *those dolours* and *paines*, which *Iesus Christ* thy Sauiour hath suffered for thee: when in a *bloody sweat* hee endured the *wrath* of God, the *paines* of Hell, and a *cursed death*, which was due to thy sins. Iustly therfore may hee vse those words of *Ieremy*; *Behold, and see if there be any sorrow, like vnto my sorrow, which is done vnto mee, wherewith the Lord hath afflicted mee, in the day of his fierce wrath.* Hath the *Son* of *God* indured so much for thy *Redemption*, and wilt not thou a *sinfull man* indure a little sickenesse for his pleasure; especially when it is for thy good?

Luk.21. 44. Psal.88.7. Isa.53.4. Psal.18.5. Heb.5.7. Gal.3.13. Lam. 1.15.

Dum legimus vel audimus, quos & quanta ille sine culpa sustinuit, intelligimus nos peccatores omnia debere libenter sustinere. Theod. ad 5.c.in Rom.

3. That when thy ſickeneſſe and diſeaſe is at the *extremeſt*, yet it is *leſſe* and *eaſier* then thy ſinnes haue deſerued. Let thine *owne* conſcience iudge whether thou haſt not deſerued worſe then all that thou doeſt ſuffer.

Murmure not therefore, but conſidering thy manifold and *grieuous* ſiunes, thanke God that thou art not plagued, with far more grieuous *puniſhments*. Thinke how *willingly* the damned in Hell would endure thy *extremeſt* paines a thouſand yeeres, on condition that they had but the hope to bee ſaued, and (after ſo many yeeres) to be eaſed of their eternall torments. And ſeeing that it is his mercy, that thou art not rather *conſumed* then *corrected*, how canſt thou but beare patiently his temporall correction, ſeeing the end is to ſaue thee from eternall condemnation? Lam. 3.22. 1.Cor.11. 32.

4. That nothing commeth to passe in this case vnto thee, but such as ordinarily befell to others the brethren: who (being the *beloued* and *vndoubted seruants* of God when they liued on earth) are now most *blessed* and *glorious* Saints with Christ in Heauen; as *Iob*, *Dauid*, *Lazarus*, *&c.* They groaned for a time, as thou doest, vnder the like *burthen*; but they are now deliuered from *all* their miseries, troubles, and calamities. And so likewise *ere long* (if thou wilt patiently tarry the Lords leisure) thou shalt also bee deliuered from thy sickenesse and paines; either by *restitution* to thy former health with *Iob*; or (which is farre better) by being *receiued* to heauenly *rest*, with *Lazarus*.

Heb.11.35, &c. 1.Pet.5.9.

5. Lastly, that God hath not giuen thee ouer into the *hand* of thine *enemy*, to be punished and

and disgraced; but (being thy loving *Father*) hee correcteth thee with his owne mercifull hand. When DAVID had his *wish*, to chuse his owne *chastisement*, hee chose rather to bee corrected by the hand of God, then by any other meanes; *Let us fall into the hands of the Lord: for his mercies are great, and let mee not fall into the hands of man.* 2 Sam. 24. 14.

Who will not take any affliction in good part, when it commeth from the hand of God, from whom (though no *affliction seemeth ioyous for the present*) wee know nothing commeth but what is *good?* Heb. 12. 11.

The consideration hereof made *David* to endure *Shemeis* cursed rayling, with great patience; and to correct himselfe another time for his impatiencie; 2 Sam. 16. 9, 10.

I should not haue opened my mouth, because thou didst it: Psal. 39. 9.

and *Iob* to reprooue the *vnadvised* speech of his wife: *Thou*

speakest like a foolish woman, What? Shall wee receiue good at the hand of God, and not receiue euill? And though the *cup of Gods wrath* due to our sinnes, was such a horrour to our Sauiours *humane* Nature, that he earnestly prayed that it might passe from him: yet (when he considered that it was reached vnto him by the hand and will of his Father) he willingly submitted himselfe to drinke it to the *very dregs* thereof. Nothing will more arme thee with *patience* in thy sickneſſe, then to see that it commeth from the *hand* of thy heauenly *Father*; who would neuer send it, but that he seeth it to bee vnto thee both *needfull and profitable.*

Iob 2. 10.

Mat. 26. 36.

Verse 42.

The second sort of Meditations are, to consider from what euils death will free thee.

IT freeth thee from a *corruptible body*, which was conceiued in the *witnesse* of flesh, the *heate* of lust, the *staine* of sinne, and borne in the *blood* of filthinesse: a liuing *prison* of thy soule, a liuely *instrument* of sin, a very *sacke* of stinking dung; the *excrements* of whose nostrils, eares, pores, and other passages (duly considered) will seeme more lothsome then the vncleanest sinke or vault. Insomuch that whereas *trees* and *plants* bring forth leaues, flowers, fruits, and sweete smells, *mans* body brings forth, naturally, nothing but *lice*, *wormes*, *rottennesse*, and *filthy stincke*. His *affections* are altogether *corrupted*; and the *imaginations of his heart are onely euill continually*. Psal. 14. 1. Gen. 6. 5.

tinually. Hence it is, that the *vngodly* is not ſatisfied with *prophaneneſſe*, nor the *voluptuous* with *pleaſures*, nor the *ambitious* with *preferments*, nor the *curious* with *preciſeneſſe*, nor the *malicious* with *renenge*, nor the *lecherous* with *vncleanneſſe*, nor the *couetous* with *gaine*, nor the *drunkard* with *drinking*. New *paſſions* and *faſhions* doe daily grow, new *feares and afflictions* doe ſtill ariſe: here *wrath* lyes in waite, there *vaine-glory* vexeth; here *pride* lifts vp, there *diſgrace* caſts downe; and euery one *wayteth* who ſhall ariſe in the ruine of another. Now a man is priuily *ſtung* with *backbiters* like fiery *Serpents*, anon he is in danger to bee *openly deuoured* of his *enemies*, like *Daniels Lyons*. And a godly man, where ere he lineth, ſhall euer bee vexed (like *Lot*) with *Sodoms* vncleanneſſe.

2. Death brings vnto the godly

godly an end of *sinning*, and of all the miseries which are due vnto sinne: so that after death *there shall be no more sorrow, nor crying: Neither shall there be any more paine; for God shall wipe away all teares from our eyes.* Yea, by death wee are separated from the companie of wicked men, and God *taketh away mercifull and righteous men from the euill to come.* So he dealt with *Iosiah*: *I will gather thee to thy Fathers, and thou shalt bee put into thy graue in peace, and thine eyes shall not see all the euill which I will bring vpon this place.* And God *hides them for a while in the graue, vntill the indignation passe ouer.* So that as *Paradise* is the *Hauen* of the *Saules* iay: so the *graue* may be tearmed the *Hauen* of the *bodies rest.*

Rom. 6. 7.

Apoc. 21. 4.

Isa. 57. 1.

2. King. 22. 29.

Isa. 20. 20.

Iob 5. 19.

3. Whereas this wicked body liues in a world of *wickednesse*, so that the poore soule cannot

cannot looke out at the *Eyes*, and not be *infected*; nor heare by the *Eare*, and not be *distracted*; nor smell at the *Nostrils*, and not bee *tainted*; nor taste with the *Tongue*, and not be *allured*; nor touch by the *Hand*, and not bee defiled; and euery sense vpon euery temptation, is ready to *betray* the soule: by death the soule shall be deliuered from this *thraldome*, and this *corruptible body shall put on incorruption, and this mortall immortalitie*, 1. *Corinth.* 15. 53. Oh *blessed*, thrice blessed bee that death in the Lord, which deliuers vs out of so euill a world, and freeth vs from such a *body* of bondage and corruption!

The third sort of Meditation, to consider what good Death will bring vnto thee.

1. DEath bringeth the godly mans *Soule* to enioy an

an *immediate Communion* with the blessed *Trinitie*, in euerlasting blisse and glory.

2. It translates the *soule* from the *miseries* of this world, the *contagion* of sinne, and *societie* of sinners, to the *Citie of the liuing God, the celestiall Hierusalem, and the company of innumerable Angels, and to the Assembly and Congregation of the first borne, which are written in Heauen, and to God the Iudge of all, and to the soules of iust men made perfect, and to Iesus the Mediator of the new Couenant.* Heb. 12. 22, 23, 24.

3. Death putteth the Soule into the actuall and full *possession* of all the *Inheritance* and happinesse, which Christ hath either *promised* vnto thee in his *Word*, or purchased for thee by his *blood*.

This is the good and happinesse, whereunto a blessed death will bring thee. And what true *Religious Christian* that

that is young, would not wish himselfe old, that his appointed time might the sooner approach to enter into this celestiall Paradise, where thou mayest exchange thy *brasse* for *gold*, thy *vanitie* for *felicitie*, thy *vilenesse* for *honour*, thy *bondage* for *freedome*, thy *lease* for an *inheritance*, and thy *mortall* state for an *immortall* life? Hee that doth not daily desire this blessednesse *above all things*, of *all others* he is lesse *worthie* to enioy it.

If * *Cato Vticensis*, and *Cleombrotus*, two Heathen men, (reading *Platoes* booke of the immortalitie of the Soule) did voluntarily, the one *breake his necke*, the other *runne vpon his sword*, that they might the sooner (as they thought) haue enioyed *those ioyes*: what a shame is it for *Christians* (knowing those things in a more excellent measure and manner,

* Plu. in vit. Caton. Cic. Tusc. quæst lib. 1. *Vel de præcipiti veniens in Tartara saxo, Vt qui Socraticum de nece legit opus.* Ouid. in Ibid.

of *Gods owne Booke*) not to bee willing to enter into those heauenly ioyes? Especially when their *Master* cals for them thither. If therefore there bee in thee any loue of *God*, or desire of thine owne happinesse, or saluation: when the time of the departing draweth neere; that time, I say, and manner of death, which GOD in his vnchangeable counsell hath appointed and determined before thou wast borne: yeeld and surrender vp (*willingly* and *cheerefully*) thy Soule into the mercifull hand of Iesus Christ thy Sauiour. And to this end, when the time is come, as the *Angel* in the sight of *Manoah*, and his wife, ascended from the *Altar vp to Heauen in the flame of the Sacrifice*: So endeuour thou that thy soule, in the sight of thy friends, may from the *Altar of a contrite heart*, ascend vp to heauen, in the sweet perfume,

Mat. 25. 21.

Luk. 13. 19, 20.

fume of this, or the like ſpirituall ſacrifice of Prayer.

A Prayer for the ſicke man, when hee is told that hee is not a man for this world, but muſt prepare himſelfe to goe vnto God.

O Heauenly Father, who art the *LORD GOD of the ſpirits of all fleſh; and haſt made vs theſe ſoules*, and haſt appointed vs the time, as to come into this world, ſo (hauing finiſhed our *courſe*) to goe out of the ſame. The *number* of my dayes, which thou haſt *determined*, are now expired, and I am come to that vtmoſt bound, which thou haſt appointed, *beyond which I cannot paſſe*. I know (O Lord) that if *thou entreſt into Iudgement, no fleſh can be iuſtified in thy ſight*: And I (O Lord) of all others ſhould

Numb.16. 22.
Numb.27. 16.
Ier.38.16.
Act.13.25, 26.
1 Tim.4.7.
Iſal 30.12.
Iob14.5,14.
16.22. &
1.21.
Luk.22.53.
Pſal.143,2.

should appeare most impure & vniust; for I haue not *fought that good fight* for the defence of thy *faith* and *religion*, with that *zeale* and *constancy* that I should: but for feare of displeasing the world, I haue giuen way vnto *sinnes* and *errours*; and for desire to please my *flesh*; I haue broken all thy Commandements, in *thought*, *word*, *and deed*: so that *my sinnes haue taken such hold on mee, that I am not able to looke vp*, and *they are more in number then the haires on my head*. *If thou wilt straitly marke mine iniquities, O Lord, where shall I stand? If thou weighest mee in the Ballance, I shall be found too light*: For I am voide of all righteousnesse that might merit thy mercy; and *loaden* with all iniquities that most iustly deserue thy heauiest wrath. But, O my Lord, and my God, for *Iesus Christ* thy Sons sake, *in whom thou art well pleased*

1. Tim. 4. 7.

Psal. 40. 12.

Psal. 130. 3.

Dan. 5. 27.

Mat. 11. 28.

Math. 3. 17.

pleased with all penitent and beleeuing sinners; take pittie and compassion vpon mee, who am the *chiefe of sinners*. Blot out all my sinnes out of thy remembrance, and *wash away* all my transgressions out of thy sight with the *precious blood* of thy Sonne, which I beleeue that hee (as an vndefiled Lambe) hath shedde for the cleansing of my sinnes. In this faith I liued, in this faith I dye: beleeuing *that Iesus Christ dyed for my sins, and rose againe for my Iustification*. And seeing that hee hath endured that death, and *borne the burthen of that Iudgement*, which was due vnto my sinnes; O Father, for his death and passions sake, now (that I am comming to appeare before thy Iudgement Seat) acquit and deliuer mee from that fearefull Iudgement which my sinnes haue iustly deserued: and performe with mee that gracious

1 Tim.1.15. Ezc.18.22. Psal.51.7. 1 Pet.1.19.

Ioh.1.29.

Rom.4.25. 2 Cor.15. 4,5. 1 Pet.2.22.

ous and comfortable promiſe, which thou haſt made in thy Goſpell; *That whoſoeuer beleeueth in thee, hath euerlaſting life, and ſhall not come into Iudgement, but ſhall paſſe from death vnto life.* Strengthen, O Chriſt, my Faith, that I may put the whole confidence of my ſaluation, in the merits of thy obedience and blood. Encreaſe, O holy Spirit, my patience: lay no more vpon mee *then I am able to beare:* and enable mee to beare ſo much as ſhall ſtand with thy bleſſed will and pleaſure. O bleſſed Trinitie in Vnitie, my Creator, Redeemer, and Sanctifier, vouchſafe, that as my *outward* man doth decay; ſo my *inward* man may more and more by thy grace and conſolation, increaſe and gather ſtrength. O Sauiour, put my ſoule in a readineſſe, that (like a *Wiſe Virgin*, hauing the *Wedding Garment* of thy

Ioh. 5. 24.

Luke 17. 5.

1 Cor. 10. 14.

Math. 25. 4. Mat. 22. 11.

thy righteousnesse and holinesse) shee may bee ready to meete thee at thy comming, *with Oyle in her Lampe.* Marry her vnto thy selfe, that she may bee *one* with thee in euerlasting *loue* and *fellowship.* O Lord, reproue Satan, and chase him away: *Deliuer my Soule from the power of the Dogge: Saue mee from the Lyons mouth.* I thanke thee, O Lord, for all thy blessings, both spirituall and temporall bestowed vpon me: especially for my *Redemption*, by the death of my Sauiour Christ. I thanke thee that thou hast protected mee with thy holy *Angels* from my youth vp vntill now, Lord, I beseech thee, giue them a charge to attend vpon mee, till thou calleſt for my soule; and then to carry her (as they did the soule of *Lazarus*) into thy heauenly *Kingdome.* And as the time of my departure shall approach

Apoc.19.
Apoc.19.7.
Ioh.17 22.
Zach.3.2.
Psal. 12.20, 21.
Math.18. 8.
Heb.1.14.
Luk. 16. 22.
Math.8. 11.
Luk.13. 28.
Eph.1.10.
Act.15,11.

proach neerer vnto mee: so grant, O Lord, that my soule may draw neerer vnto thee: And that I may ioyfully *commend my soule into thy hands*, as into the hands of a louing Father, and mercifull Redeemer: and at that instant, *O Lord, graciously receiue my spirit.* All which that I may doe, assist me, I beseech thee, with thy grace, and let thy holy Spirit continue with me *vnto the end*, and *in the end*, for Iesus Christ his sake, thy Sonne, my Lord, and onely Sauiour: In whose name I giue thee thy glory, and begge these things at thy hand, in that Prayer which Christ himselfe hath taught mee, saying: *Our Father, &c.*

Psal. 31. 4.

Act. 7. 59.

Medi-

Meditations against despaire, or doubting of Gods mercy.

IT is found by continuall experience, that neere the time of death (when the Children of GOD are weakest) then Satan makes the *greatest flourish* of his strength: and assaults them with his strongest temptations. For he knoweth, that either he must now or neuer preuaile; for if their soules once get to Heauen, hee shall neuer vexe nor trouble them any more: and therefore hee will now bestirre himselfe as much as hee can, and labour to set before their eyes all the *grosse sinnes* which euer they committed, and the *Iudgements* of GOD which are due vnto them, thereby to driue them, if he can, to despaire; which is a grieuouser sinne then *all* the sinnes that they com-

committed, or hee can accuse them of.

If Satan therefore trouble thy Conscience more towards thy death, then in thy life time:

Satans first stratagem in time of death. The defeature.

1. Confesse thy sinnes vnto God, not onely in generall, but also in particular.

2. Make *satisfaction* vnto those men, whom thou hast *wronged*, if thou be able. And if thou dost iniuriously or fraudulently *detaine* or *keepe* in thy *possession any lands*, or *goods*, that of *right* doe belong to any *widdow* or *fatherlesse childe*; presume not, as thou tenderest thy soules health, to looke *Christ* the *righteous Iudge* in the face; vnlesse thou dost first make a *restitution* thereof to the right *owners*: for the *Law of God*, vnder the penaltie of his *curse*, requireth thee *to restore whatsoeuer was giuen thee to keepe, or which was committed to thy trust, or whatsoeuer by robbery, or violent*

Leu. 6. 2, 3, 4, &c. Numb. 5, 6, 7, 8.

Non remittitur peccatum, nisi restituatur ablatum.

lent oppression thou tookest from thy Neighbour, with a fifth part for amends added to the principall. And vnlesse that like *Zacheus* thou doest make *restitution of such goods and lands*, according to Gods Law, thou canst neuer truly repent; and without true repentance, thou canst neuer bee saued. But though by the temptation of the Diuell thou hast done *wrong* and iniury; yet if thou doest *truely repent*, and make Restitution to thy power, the Lord hath promised to be mercifull vnto thee, to heare the Prayers of his faithfull *Ministers* for thee, to *forgiue* thee thy trespasse and sinne, and to receiue thy *soule* in the merits of *Christs blood*, as a *Lambe* without blemish.

Luk.19.8,9. Ezek.15.33 12,16. Mic.6.10, 11. Luk.13.1. Ier.18.7. Act.2.38. Act.8.22. 1.Pet.3.9.

Gen.29.7. Iam.5.14, 15,16. Leu.6.6,7.

3. Aske God for Christ his sake *pardon* and *forgiuenesse*. And then these troubles of mind are no *discouragement*, but rather com-

comforts, exercises, not *punishments*. They are *assurances* vnto thee, that thou art in the right way: for *the way to Heauen is by the gates of hell*: that is, by suffering *paines* in the *body*, and such *doubtings* in the *mind*: that thy estate in this life being euery way made *bitter*, the ioies of eternal life may relish vnto thee *better* and more sweet.

If Sathan tell thee that thou hast no faith, because thou hast no feeling: meditate,

Sathans second assault.

1. That the *truest faith* hath oftentimes the *least feeling*, and *greatest doubts*; but so long as thou hatest such doubtings, they shall not be laid vnto thy charge; for they belong to the *flesh*, from which thou art *diuorced*. When thy flesh shall *perish*, thy weake inward man which *hates* them, and *loues* the *Lord Iesus*, shall be saued.

The Christians encounter. Psal. 7.19. Mat. 9 24. Mat. 17. &c.

Mat. 14.31.

2. That it is a *better faith* to beleeue without *feeling*, then

Iob 35.19.

with feeling. The least faith (so much as a *graine of Mustard-seed*, so much as is in an *Infant baptized*) is enough to saue the soule which *loueth* Christ, and *beleeueth* in him.

Mat. 17. 20.

3. That the Childe of God which desireth to feele the assurance of Gods fauour, shall haue his *desire*, when GOD shall see it to bee for his good: for God hath promised to giue them the *Water of life*, who thirst for it. We haue an example in [f] Master *Glouer* the holy Martyr, who could haue no *comfortable feeling* till he came to the *fight* of the *Stake*; and then cryed out, and clapped his hands for ioy to his friends, saying, *O, Austin, he is come, he is come*; meaning the feeling ioy of Faith, and the Holy Ghost. *Tarry therefore the Lords leisure: be strong and he shall comfort thine heart.*

Mat. 10. 14.

Apoc. 2. 6. Isa. 55. 1.

[f] *Fox Act. Monum. Fol.* 1555. in the last Edition.

Psal. 27. 16

Sathans 3. assault.

If Sathan shall aggrauate vnto thee

thee the greatnes, the multitude: and haynousnesse of thy sinnes; meditate:

1. That vpon true repentance, it is as easie with GOD to forgiue the greatest sinne, as the least, and hee is willing to forgiue many, as to pardon one. And his mercy shineth more in pardoning *great sinners*, then *small offenders*: as appeares in the examples of *Manasses*, *Magdalen*, *Peter*, *Paul*, &c. And *where sinne most abounded, there doth his grace reioyce to abound much more.* The Encounter. 1 Tim. 1. 15. Rom. 5. 20

2. That God did neuer forsake any man, till that man did first forsake God, as appeares in the examples of *Cain*, *Saul*, *Achitophel*, *Ahazia*, *Iudas*, &c.

3. That God calleth *all*, euen those sinners who are *heauie laden with sinne*, and that he did *neuer deny* his mercy to any sinner that asked his mercy Mat. 11. 28.

with a penitent heart. This the Hiſtory of the Goſpell witneſſeth: There came vnto Chriſt all ſorts of ſicke ſinners: the *blind*, *halt*, *lame*, *lepers*; ſuch as were ſicke of *palſies*, *dropſies*, *bloody fluxes*; ſuch as were *Lunaticke*, and poſſeſſed *with vncleane ſpirits*, and *Diuels*: Yet of all thoſe not one that came and asked his mercy and helpe, went away without his errand. If mercy hee asked, mercy he found; were his *ſinne* neuer ſo *great*, were his *Diſeaſe* neuer ſo *grieuous*. Nay, hee *offered* and gaue his mercy to many who neuer asked it, (being moued onely with the *bowels* of his owne *compaſſion*, and the ſight of *their miſery*) as to the woman of *Samaria*, the widdow of *Naim*, and to the ſicke man that lay at the poole of *Bethesda*, who had beene 38. yeares ſicke. If he thus willingly gaue his mercy to them

Ioh. 5.54. Luk. 7.13.

that

that did not aske it, and was *found of them* (as the Prophet saith) *that sought him not*; will hee deny mercy vnto thee, who dost so *earnestly pray* for it *with teares*? and dost, like the poore *Publicane*, so *heartily knocke* for it, with *penitent fists* vpon a *bruised* and *broken heart*? Especially when thou prayest to thy *Father*, in the name and mediation of *Christ*, for whose sake he hath promised to *grant whatsoeuer we shall aske of him*: as sure as God is true hee will not. Though *Ninivehs* sinnes had prouoked the Lord to send out his sentence against them, yet vpon their repentance, hee re-called it againe, and spared the Citie: how much more if thou likewise repentest, will hee spare thee, seeing his sentence is not yet gone forth against thee? If hee deferred the *Iudgement* all *Ahabs* dayes, for the *externall*

Esay 56.1. Rom 10. 20.

Ioh. 14 14

Nouit Dominus mutare sententiam si tu noueris emendare vitã. Aug. in Psal. 50

ſhew onely which hee made of humiliation; how much more wilt hee cleane turne away his *vengeance*, if thou will *vnfainedly* repent of thy ſinne, and returne vnto him for grace and mercy?

Gen 4.2. Hee offered his mercy vnto *Cain* (who murthered his innocent brother) *If thou doeſt well ſhalt thou not be accepted?* As if hee ſhould haue ſaid, If thou wilt leaue thy enuy and malice, and offer vnto me from a faithfull and contrite heart, both *thou*, and thine *Oblation* alſo ſhall bee acceptable vnto mee. And to *Iudas* (that ſo treacherouſly betrayed him) in calling him *Friend*, a *ſweet* appellation of *loue*; and when *Iudas* offered, he willingly *conſented* with that *mouth* (*wherein neuer was found guile*) to kiſſe thoſe diſſembling lips, *vnder which lurked the poyſon of Aſpes*. Had *Iudas* apprehended this

Mat. 25. 50.

1. Pet. 2 22 Pſ. 140. 3. Mat. 26. 50.

word

word *friend*, out of the mouth of Christ, as *Benhadad* did the word *Brother* from the mouth of *Achab*, doubtlesse *Iudas* should haue found the *God of Israel* more merciful then *Benhadad* found the *King of Israel*. But God was more displeased with *Cain* for *despairing* of his *mercy*, then for *murthering* his *Brother*; and with *Iudas* for *hanging himselfe*, then for *betraying his Master*: in that they would make the *sinnes* of *mortall* man, greater then the *infinite mercy* of the *eternall God*, or as if they could be more *sinfull* then God was *mercifull*. Whereas the least droppe of *Christs bloud* is of more merit to procure Gods mercy for thy *saluation*, then all the sinnes (that thou hast committed) can bee of force to prouoke his wrath to thy *damnation*.

1. Kings 20 32, 33, Verse 31.

a Iudas *non tam scelus quam desperatio fecit penitus interire.* Aug lib. de util. panit. b *scelerationi omnibus, O Iuda extitisti, quem non pœnitentia duxit ad Dominum, sed desperatio traxit ad laqueum.* Leo.

If Sathan shall suggest, that all

Sathans fourth assault.

that is true of Gods mercy, but that it doth not belong vnto thee because that thy sinnes are greater then other mens, as being sins of knowledge, and of many yeares continuance, and such as wherby others haue bene vndone: and all (for the most part) committed wilfully, and presumptuously against God and thy conscience. And therefore though hee will bee merciful vnto others, yet he will not bee merciful vnto thee.

meditate,

The Encounter.

1. That many (who are now in heauen most blessed and glorious Saints) committed in the same kinde (when they liued on earth) as great and greater sinnes then euer thou hast committed, and continued (before they repented) in those sinnes as long as euer thou hast done. As therefore all their sinnes, and the continuance in them, could not hinder Gods mercy, vpon their repentance,

from

from forgiuing their sinnes, and receiuing them into *fauour*: no more shall thy *sinnes* and *continuance* therein, hinder *him* from being merciſull vnto *thee, if thou doeſt repent as they did*: yea, vpon thy *Repentance*, euery one of their examples is a pledge that hee will doe the same vnto thee that he did vnto them For as the *least sinne*, in *Gods Iustice*, without Repentance is *damnable*; so the *greatest sinne*, vpon Repentance, is in his *Mercy pardonable*. Thy *greatest* and inueterateſt sinnes are but the sinnes of a *Man*; but the least of his *mercies* is the mercy of *God*. Because thou knoweſt thine owne sins, thou doubteſt whether they shall be pardoned; Marke how this doubtfull case is resolued by GOD himselfe. Many in *Isaies* daies thought (as thou doeſt) that they had continued so long in sinne, that it was

1. Tim. 1. 16.

too late for them now to seeke to returne vnto God for *grace* and *mercy*. But God answereth them; *Seeke ye the Lord whilest hee may be found: call yee vpon him whilest he is neere.* As if he had said; Whilest *life lasteth*, and my *Word is preached*, I am neere to bee found of all that seeke mee, and pray vnto me. The people reply: But wee (O Lord) are grieuous sinners, and therefore dare not presume to call vpon thy Name, or to come neere thine Holinesse. To this the Lord answereth: *Let the wicked forsake his way, and the man of iniquity his thoughts, and let him returne vnto me, and I will haue mercy vpon him, and be his God, and I will pardon him abundantly.* But wee would thinke (say the people) that if our sinnes were but ordinary sinnes, the promise of mercy might belong vnto vs. But because our sinnes

Isa. 55. 6. 7, 8.

sinnes are so great, and of such *long continuance*, therefore we feare, least when wee appeare before God, hee will *reiect* vs. To this GOD answereth againe: *My thoughts* (of mercy) *are not your thoughts, neither are your wayes* (of pardoning) *my wayes: for as the heauens are higher then the Earth, so are my wayes higher then your wayes, and my thoughts then your thoughts.* If therefore euerie sinner in the world, were a world of such sinners as thou art: doe thou but (yet what God bids thee) *Repent* and *Beleeue*; and the bloud of *Iesus Christ*, being the *Blood of God*, *will cleanse both thee and them from all your sinnes.* Act 20.28. 1.Ioh.1.7.

2. That as God did fore-see all the sinnes which the world did commit, and yet all those could not hinder him from *loving the world*, so *that he gaue his only begotten Sonne to the* Ioh 3.16

death

death to saue as many of the world as would beleeue and repent: much lesse shall thy sins (beeing the sinnes of the least number of the world) bee able to hinder God from louing thy soule, and forgiuing thy sinnes, if thou doest *Repent* and *Beleeue*.

Rom. 8. 13

3. That if he loued thee *so dearely* (when thou wast his enemy) that he payed for thee *so deare a price*, as the spilling of his *Heart-bloud*; how can hee now but bee gracious vnto thee, when to saue thee, will cost him but the casting of a gracious looke vpon thee? Looke not thou therefore to the *greatnesse* of thy sinnes, but to the *infiniteneſſe* of his mercy, which is so surpassing great, that if thou putteſt all thine owne grieuous sinnes together, and adde vnto those the sinnes of *Cain* and *Iudas*; and put vnto them all the sinnes of all the

the Reprobates in the world; (doubtlesse it would be a *huge* heape:) yet compare this huge heape with the *infinite mercy* of God, and there will bee no more comparison betwixt them, then betwixt the least *Mole-hill*, and the greatest *Mountaine* in a Countrey. The *cries* of the grieuousest sinne that euer we reade of, could neuer reach vp *higher* then vnto Heauen, as the crie of the *sinnes* of *Sodome*: but *the mercy of God* (saith *Dauid*) *reacheth vp higher then the heauens*, and so *ouertoppeth* all our sinnes. And *if his mercy be greater then all his works*, it must needes bee greater then all thy sinnes. And so long as his mercy is greater then the sinnes of the whole world, doe thou but *repent*, there is no doubt of *pardon*.

Gen. 19. 13
Psal. 108 4.
Ps. 145. 9.

Sathans first assault.

If Sathan shall obiect, that thou hast many times vowed to repent

repent, & hast made a shew of repentance for the time, & yet didst fall to the same sins againe, & againe, & that al thy repẽtãce was but fained and a mocking of God. And that feeling thou hast so oftẽ brokẽ thy vow, therfore God hath withdrawne his mercy, and hath changed his loue, &c. meditate:

The Encounter. *I remember (saith *Luther*) that *Staupitius* was wont to tel me, *Ego plusquam millies Deo voui, &c.* I haue more then a thousand times vowed vnto God, that I would amend my life, but I could neuer performe my vow. Henceforth I wil make no such vow, because I verily know that I cannot keepe it. Vnlesse therfore God will be mercifull vnto me for Christ his sake, and grant me a blessed departure out of this wretched life, al thy vowes and good workes will stand mee in no stead. This is the state of the deareſt children of God in this life, Reade *Luther* on *Galat.* Chap. 3

1. That though this were true (which indeed is hainous) yet it is no sufficient cause why thou shouldest despaire; seeing that this is the *common cause of all the children of God in this life*, who vow so *oft* to forbeare some sinne, *till perceiuing their weakenesse not able to performe it, they vow

that

that they will vow no more. Their *vowes* shew the desires of their spirituall man; their *breakings*, the *weakenes* of their corrupt flesh. And our *oft* slips to the same sinnes *Christ* foresaw, when hee taught vs to pray dayly, *O Father, Forgiue vs our trespasses.* And why doth Christ enioyne thee (who art but sinnefull man) *to forgiue thy* Brother *seuen times in a day, if he shall returne seuen times in a day*, and say, *It repenteth me?* but to assure thee, that he (being the GOD of mercy, and goodnesse it selfe) will forgiue vnto thee thy *Seuentie times seuen fold* sinnes a day, which thou hast committed against him, if thou returne vnto him by true repentance. The *Israelites* were cured by looking (though with weake eyes) on the *Brazen Serpent*, as oft as they were stung by the *fiery Serpents* in the wildernesse, to assure

Luke 17. 3, 4.

Mat 18. 21, 22.

Num 21. 9

assure thee that vpon thy teares of repentance, thou shalt be *recouered* by *faith* in *Christ*, as often as thou art wounded to death by sinne.

2. That thy saluation is grounded, not vpon the *constancie* of thine obedience, but vpon the *firmenesse* of Gods Couenant. Though thou varieſt with God, and the Couenant be broken on thy *behalfe*, yet it is firme on *Gods part*; and therefore all is safe enough if thou wilt *returne*: for there is no *variablenesse with him, neither shadow of change*. Hee hath locked vp thy saluation and made it sure in his owne *vnchangeable purpose*; and hath deliuered to thy keeping the *Keyes*, which are * *Faith* and *Repentance*; and whilst thou hast *them*, thou mayest perswade thy selfe that thy saluation is sure and safe: For *whom God loueth, he loueth to the end*, and

Post lacrymas gemitusq; graues clementia Christi Confestim est oculos ante locanda tuos.

Iam 1 17.
Rom. 8.28
Rom 9.11

* By these keyes *Peter* opened heauen to himselfe, and afterwards vnto the rest of the Apostles with others.

Luke 22. 62.
Luke 24 47. &c.
Ioh. 10 21. & Ioh. 13. 1.
Rom. 11. 29.
Rom. 8. 36

and neuer repenteth of bestowing his loue on them who *repent* and beleeue.

Lastly, *If Sathan shall perswade thee, that thou hast beene doubting a long time, and that it is best for thee now to despaire seeing thy sinnes increase, and thy iudgement draweth neere*: meditate,

Sathans sixt assault.

1. That no sinne (though *neuer so great*) should be a cause to moouе any Christian to *despaire*, so long as *Gods mercy*, by so many *millions* of degrees, is greater; and that euery penitent and beleeuing sinner hath the pardon of all his sinnes confirmed by the word and Oath of God; *two immutable things, wherein it is impossible that God should lie*. His *word* is, that at what *time soeuer*, a sinner, *whosoeuer*, doth repent of his sinne, *whatsoeuer*, (for both *time*, and *sinnes*, and *sinners* are indefinite) *from the bottome of his*

Heb. 6 18. Ezc. 18. 22

D. King of London his Lectures on Ionah.

his heart, God will blot foorth all his sins out of his remembrance, that they shall be mentioned vnto him no more. If we will not take his word (which God forbid we should doubt of) hee hath giuen vs his oath: Ezc. 33. 11. *As I liue I desire not the death of the wicked, but that the wicked turne from his way and liue.* As if he had said: will yee not beleeue my Word? *I sweare* by my life, that I delight not to damne any sinner for his sinnes, but rather to saue him, vpon his conuersion and repentance. The Meditation heereof mooued *Tertullian* to exclaime: *O how happy are we, when GOD sweareth hee will not our damnation! Oh, what miserable wretches are wee, if wee will not beleeue God, when he sweareth his truth vnto vs!* Listen, O drooping Spirit, whose Soule is assailed with waues of faithlesse despaire; how happie

O felices nos, quorum causa iurat Deus! O miserrimos nes si non Deo quidem iurati credemus. Tertul.

were

were it to see many like thee, and *Hezekias?* (*who mourne like Doues for the sense of sinne, and chatter like Cranes and Swallowes for the feare of Gods anger*) rather then to behold many who die like *beasts*, without any feeling of their *owne estate*, or any feare of *Gods wrath* or *tribunall seat*, before which they are to appeare? Comfort thy selfe, O languishing soule, for if this earth hath any, for whom Christ spilt his bloud on the Crosse, thou assuredly art one. Cheere vp therefore thy selfe in the *All-sufficient* Attonement of the blood of the Lamb, which *speaketh better things then that of Abel.* And pray for those who neuer yet obtained the grace to haue such a sense and detestation of sinne, Thou art one indeed, for whom Christ dyed; and from whom a *wounded* spirit (iudging rather accor-

Isa. 28. 14.

Heb 12. 24

according to his *feeling*, then his *faith*) hath wrung that dolefull voice of Christ: *My God, my God, why hast thou forsaken me?* And doubt not, but ere long thou shalt as truly *reigne* with him, as now thou doest *suffer* with him: for *Yea*, and *Amen* hath spoken it. No sinne barres a man from saluation, but onely *incredulity* and *impenitencie*: nothing makes the sin against the Holy Ghost *vnpardonable*, but want of *repentance*. Thy vnfained desire to repent, is as acceptable vnto God, as the perfectest repentance that thou couldest wish to performe vnto him.

Mat. 27. 46.

2 Tim. 2. 11. 2. Cor. 1. 20.

Apo. 3 14. Heb 6. 6.

Meditate on these *Euangelicall comforts*, and thou shalt see, that in the very *agony* of *death*, God will so assist thee with his Spirit, that when *Sathan* looketh for the greatest victory, hee shall receiue the *fowlest* foile; yea, when the *eye-strings*

strings are broken, that thou canst not see the light, *Iesus Christ* will appeare vnto thee to comfort thy *Soule*, and his *holy Angels* will cary thee into his *heauenly Kingdome*. Then shall thy friends behold thee, like *Manoahs* Angell, doing wonders indeed, when they shal see a *fraile man* in his *greatest weakenesse* (by the meere assistance of *Gods spirit*) ouercomming the *strength* of sinne, the *bitternesse* of death, and all the *power* of Sathan; and in the *fire* of *Faith*, and *perfume* of *Prayer*, ascend vp with *Angels* victoriously into heauen. Luke 19. 34.

An Admonition to them who come to visit the sicke.

THey who come to visit the sicke, must haue a speciall care not to stand *dumbe* and *staring* in the sicke persons face

ſpace to diſquiet him, nor yet to ſpeake *idly*, and to aske *vnprofitable* queſtions, as moſt do.

If they ſee therefore that the ſicke party is like to die, let them not diſſemble, but louingly and diſcreetly admoniſh him of his weakeneſſe, and to prepare for eternall life. One houre well ſpent, when a mans life is almoſt out ſpent, may gaine a man the aſſurance of eternall life. Sooth him not with the vaine hope of *this life*, leaſt thou betray his Soule to eternall death. Admoniſh him plainely of his eſtate, and aske him briefly theſe, or the like Queſtions.

Queſtions to be asked of a ſicke man, that is like to die.

DOeſt thou beleeue that Almighty God, the Trinity of Perſons in Vnity of Eſſence, hath by his power made heauen

heauen and earth, and all things therein? and that hee doth still by his *Diuine Prouidence* gouerne the same; so that nothing comes to passe in the *world* nor to *thy selfe*, but what *his diuine hand and counsell hath determined before to be done.*

2. Doest thou confesse, that thou hast transgressed and broken the holy *Commandements* of Almightie God in *thought, word* and *deed?* And hast deserued for breaking his *holy Lawes*; the *Curse of God*, which containeth *all the miseries of this life*, and *euerlasting torments* in hell fire, when this life is ended, if so bee that God should deale with thee according to thy *deserts?*

3. Art thou not sorry in thy heart, that thou hast so broken his Lawes, and neglected his Seruice, and worshippe, and so much followed the world, and thine owne vaine pleasures?

And

And wouldest thou not leade a holier life, if thou wert to begin againe?

4. Doest thou not from thy heart desire to bee reconciled vnto GOD in *Iesus Christ*, his blessed Son, thy *Mediator*, who is *at the right hand of God in heauen, now appearing for thee in the sight of God* and *making request vnto him for thy* Soule?

Rom. 8. 35.

Heb. 9. 24.

5. Doest thou renounce all confidence in all other *Mediators*, or *Intercessors, Saints*, or *Angels*, beleeuing that *Iesus Christ the only Mediator of the New Testament*, is able *perfectly to saue them that come vnto God by him seeing he euer liueth to make intercession for them*? And wilt thou with *Dauid* say vnto Christ, *Whom haue I in Heauen but thee? And there is none vpon earth that I desire beside thee.*

Heb. 9. 11. 1. Tim 2. 5

Heb. 7. 25.

Ps. 73. 25.

6. Doest thou *confidently* beleeue, and hope to bee saued by the

the *onely merits* of that *bloody* death and passion, which thy Saviour *Iesus Christ* hath suffered for thee? not putting any hope of saluation in thine *owne merits*, nor in any *other meanes* or creatures? Being assuredly perswaded, *That there is no saluation in any other:* and *that there is none other name vnder Heauen, whereby thou must be saued.* Act. 4. 12. Act. 10. 43

7. Doest thou heartily *forgiue* all wrongs, or offences done or offered vnto thee, by any manner of person whatsoeuer? And doest thou as willingly (from thy heart) *aske forgiuenesse* of them whom thou hast grieuously wronged in word or deed? And doest thou cast out of thy heart, all *malice and hatred*, which thou hast borne to any body: that thou maiest appeare before the face of Christ (the *Prince* of *peace*) *in perfect loue & charity?* Esa. 26. 29. Esa. 9. 6. Heb. 12. 24.

8. Doth thy Conſcience tell thee of any thing, which thou haſt wrongfully taken, and doeſt ſtill withhold from any *widow* or *fatherleſſe children*, or from any other perſon whomſoeuer? Be aſſured, that vnleſſe thou ſhalt *reſtore*, like *Zacheus*, theſe goods and lands (if thou bee able) thou canſt not truely *repent*; and without true *repentance*, thou canſt not be *ſaued*, nor looke Chriſt in the face, when thou ſhalt appeare before his Iudgement ſeat.

9. Doeſt thou *firmely beleeue*, that thy *body* ſhall be raiſed vp out of the *Graue*, at the ſound of the laſt *Trumpet*? And that thy body and ſoule ſhall bee vnited together againe in the *reſurrection day*, to appeare before the *Lord Ieſus Chriſt*: and thence to goe with him into the kingdome of Heauen, to liue in euerlaſting Bliſſe and glory?

If the ſicke partie ſhall anſwer to all theſe queſtions like a faithfull Chriſtian; then let all who are preſent, ioine together and pray for him, in theſe or the like words.

A Prayer to be ſaid for the ſicke by them who viſit him.

O Mercifull Father, who art the Lord and giuer of Life, and to whom *belongs the iſſues of death*: wee thy children here aſſembled, doe acknowledge, that (in reſpect of our manifold ſinnes) wee are not worthy to aſk any bleſſing for our ſelues at thy hands; much leſſe to become ſuiters to thy *Maieſtie* in the behalfe of others: yet becauſe *thou haſt commanded* vs to pray one for another, *eſpecially* for the *ſicke*, and haſt promiſed Iames 5.

that the prayers of the righteous shall auaile much with thee: in the *Obedience* therefore of thy *Commandement*, and *confidence* of thy gracious *promise*, wee are bold to become humble suiters vnto thy diuine Maiestie, in the behalfe of this our deare Brother (*or Sister*) whom thou hast visited with the *chastisement* of thine owne fatherly hand. Wee could gladly wish the *Restitution* of his health, and a longer *continuance* of his life and Christian *Fellowship* amongst vs: but for as much as it appeareth (as farre as wee can discerne) that thou hast appointed by this *visitation*, to call for him out of this mortall life: wee submit *our wils* to thy *blessed will*, and humbly entreate for *Iesus Christ* his sake; and the merits of his bitter Death and Passion (which hee hath suffered for him) that thou wouldest

dest pardon and forgiue vnto him *all his sinnes*; as well that wherein he was *conceiued* and *borne*, as also all the offences and transgressions which euer since, to this *day* and *houre* hee hath committed in *thought*, *word*, and *deed* against thy diuine Maiesty. Cast them behinde thy backe, *remoone them as farre from thy presence, as the East is from the West*, blot them out of thy remembrance; lay them not to his charge; wash them away with the *Bloud* of *Christ*, that they may no more be seene, and deliuer him from all the Iudgements, which are due vnto him for his sinnes, that they may neuer trouble his Conscience, nor rise in Iudgement against his Soule, and *impute vnto him the righteousnesse of* Iesus Christ, whereby hee may appeare *righteous* in thy sight: And in this extremitie at this time, wee beseech Psa. 103. 1.

thee looke downe from Heauen vpon him with those eyes of grace & compassion, wherewith thou art wont to looke vpon thy children in their affliction and miserie. Pittie thy wounded *Seruant*, like the good *Samaritan*: for here is a sicke *Soule*, that needeth the helpe of such an *heauenly Physitian*. O *Lord increase his faith* that he may beleeue that *Christ dyed* for him, and that his bloud cleanseth him from all his sins: and either *asswage* his *paine*, or else *increase* his *patience*, to endure thy blessed will and pleasure. And (good Lord) lay no more *vpon him*, then thou shalt enable him to beare. *Heaue* him vp vnto thy selfe, with those *sighes* and *groanes*, which cannot bee expressed. Make him now to feele what is the hope of his *Calling*: and what is the exceeding *greatnes* of thy *Mercy* and power towards

wards them that beleeue in thee. And in his *meakeneſſe*, O Lord, ſhew thou thy *ſtrength*, Defend him againſt the *ſuggeſtions* and *temptations of Satan*: who (as hee hath all his life time) will now in his weakeneſſe, eſpecially, ſeeke to *aſſaile* him, and to deuoure him. O *ſaue* his *ſoule*, & *reprone Satan*; and command thy *holy Angels* to bee about him, to aide him, and to chaſe away all euill and malignant Spirits farre from him. Make him more and more to loath this world, and *deſire to bee looſed and to bee with Chriſt*. And when that *good houre* and time ſhall come (wherein thou haſt determined to call for him out of this preſent life) giue him grace *peaceably* and *ioyfully* to yeeld vp *his ſoule into thy merciſull hands*. And dee thou receiue him into thy mercy, and let thy *bleſſed Angels* cary him into thy king-

dome. Make his *laſt houre*, his *beſt houre*, his *laſt words*, his beſt *words*, and his *laſt thoughts* his beſt *thoughts*. And when the ſight of his *Eyes* is gone, and his *Tongue* ſhall faile to do his office, grant (O Lord) that his Soule may (with *Stephen*) behold *Ieſus Chriſt* in heauen, ready to receiue him: and that thy Spirit within him, may
Rom. 8. 26 *make requeſts for him, with ſighs which cannot be expreſſed.* Teach vs *in him* to reade and ſee our *own end* and *mortalitie*, and therefore to bee carefull to prepare our ſelues for our laſt ends, and put our ſelues in a readineſſe againſt the time that thou ſhalt call for vs, in the like manner. Thus, Lord, wee recommend this our deare Brother (*or Sister*) thy ſicke ſeruant, vnto thy eternall grace and mercie in that Prayer, which *Chriſt* our Sauiour hath taught vnto vs, ſaying,

Our

Our Father which art in Heauen, &c.

Thy Grace, O Lord Iesus Christ, thy loue, O heauenly Father; thy comfort and consolation, O holy Spirit, be with vs all and especially with this thy sicke seruant, to the end, and in the end. Amen.

Let them reade often vnto the Sicke, some speciall Chapters of the holy Scriptures, as;

The three first Chapters of the booke of *Iob.*

The 14. and 19. Chapters of *Iob.*

The 34. Chapter of *Deuteronomy.*

The two last Chapters of *Ioshua.*

The 17. Chapter of the first of *Kings.*

The 2. 4. and 12. Chapters of the second of *Kings.*

The 38. 40. and 65. Chapters of *Isaiah.*

The Hiſtory of the Paſſion of Chriſt.

The 8. Chapter to the *Romanes*.

The 15. Chapter of the firſt Epiſtle to the *Corinthians*.

The 4. of the firſt Epiſtle to the *Theſſalonians*.

The 5. Chapter of the ſecond Epiſtle of *Paul* to the *Corinthians*.

The firſt and laſt Chapters of Saint *James*.

The 11. and 12. to the *Hebrewes*.

The firſt Epiſtle of *Peter*.

The three firſt, and the three laſt Chapters of the *Reuelation*, or ſome of theſe.

And ſo exhorting the ſicke partie to *waite* vpon God, by *Faith* and *Patience*, till he ſend for him; and praying the Lord to ſend them a ioyfull meeting in the Kingdome of *Heauen* and a *bleſſed Reſurrection* at the laſt day, they may depart, at their

their pleasure in the peace of God.

Consolations against impatiency in sickneſſe.

IF in thy ſickneſs by extremitie of paine thou bee driuen to impatiencie, meditate:

1. That thy *ſinnes* haue deſerued the *paines* of *hell*: therefore thou mayeſt with greater patience endure theſe *fatherly corrections*.

2. That theſe are the *ſcourges* of thy heauenly *Father*, & the rod is in his hand. If thou didſt ſuffer with reuerence being a *childe*, the correction of thy *earthly parents*; how much rather ſhouldeſt thou now ſubiect thy ſelfe (being the *Child* of God) to the chaſtiſement of thy *Heauenly Father*, ſeeing it is for thine *eternall* good? Heb. 12 9

3. That

Vir dolorũ. Isa. 53. 3.

3. That CHRIST suffered in his soule and body, *far grieuouser* paines for thee; therefore thou must more willingly suffer his blessed pleasure for thine owne good. Therefore (saith *Peter*) *Christ suffered for you, leaning you an example, that ye should follow his steps.* And, *Let vs,* (saith Saint *Paul*) *runne with ioy the race that is set before vs, looking vnto Iesus, the Author and finisher of our Faith, who for the ioy that was set before him, endured the Crosse, &c.*

1. Pe. 2. 21.

Heb. 12. 1, 2.

1. Pet. 5. 9.

4. That these afflictions which now you suffer, *are none other but such which are accomplished in your brethren that are in the world,* as witnesseth *Peter*: Yea, *Iobs* afflictions were farre more grieuous. There is not one of the *Saints,* which now are at rest in Heauenly Ioyes, but endured as much as you doe, before they went thither:

S. Rõtus *cum quotãnis graui morbo tentaretur à Deo, doluit quod vno anno liberẽsset, ac si à Deo tunc desertus fuisset.* vit. Par. c. 2. 8.

thither: Yea, many of them willingly suffered all the torments, that Tyrants could inflict vpon them, that they might come to those heauenly ioyes, whereunto you are now called. And you haue a promise, that the *God of all grace, after that you haue suffered a while; will make you perfect, stablish, strengthen, and settle you.* And that *God of his fidelity will not suffer you to bee tempted aboue that you are able, but will with the temptation also make a way to escape, that ye may be able to beare it.* 1. Pet. 5. 10. 1. Cor. 10. 13.

5. That GOD hath determined the time, when thy affliction shall *end*, as well as the time when it *began*. *Thirtie eight yeares* were appointed the *sicke* man at *Bethesdaes* poole. *Twelue yeares* to the Woman with *the bloudie issue*. *Three Moneths* to *Moses*: *Tenne daies tribulation* to the Ioh 5. 5. Mat. 9. 20. Exod. 12. Apo. 2. 10.

Angell

2. Sam. 24 23. Psal. 56. 8.

Angel of the Church of *Smyrna*: three dayes plague to *David*. Yea the number of the godly mans tears are *registred in Gods booke*; and the quantitie kept in his *Bottle*.

Modicū & videbis vos. Ioh 16. 16 Psal. 80. Apo. 6. 11.

The time of our troubles, (saith *Christ*) is but a *modicum*, Gods *anger* lasts but a *moment* (saith *David*.) A *little season* (saith the Lord:) and therefore calls all the time of our paine, but the houre of *sorrow*. *David*, for the swiftnesse thereof, compares our present troubles to a *Brooke*: and *Athanasius* to a *Showre*. Compare the *longest misery* that man indures in this life, to the *eternity of heauenly ioyes*, and they will appeare to bee nothing. And as the sight of a *Sonne* safe *borne* makes the *Mother* forget all her former deadly paine: so the sight of Christ in Heauen, who was *borne for thee*; will make all these pangs of death

Ioh 16. Psal 110. 7. *Nubecula est, cito transibit.*

Ioh 16. 21

to

to be quite forgotten, as if they had neuer beene: like *Stephen*, who as soone as he saw *Christ* forgat his owne *wounds*, with the horrour of the *graue*, and terror of the *stones*; and sweetly yeelded his *soule* into the hands of his *Saviour*. Forget thine owne paine, thinke of *Christs wounds*: *Bee faithfull vnto the death, and he will giue thee the Crowne of eternall life.*

Acts 7.

Apo. 2. 10

6. That you are now called to *Repetitions* in Christs Schoole; to see how much *Faith*, *Patience*, and *Godlinesse*, you haue learned all this while: and whether you can like *Iob*, *receiue* at the hand of God *some euill*, as well as you haue hitherto *receiued* a great deale of *good*. As therefore you haue alwaies prayed, *Thy will be done*, so be not now *offended* at this which is done by his *holy will*.

Iob 2. 10.

Rom. 8. 28.

7. That *all things shall work together*

Verse 38. 39.

Morbus nō malis adnumerandus quia multis vtiliter accedit. Basil. *in Hexam. Morbus est vtilis quædam institutio, quæ docet caduca aspernere & cœlestia spirare.* Nazian. *ad* Philagrium.

together for the best to them that loue God: insomuch that neither death, nor life, nor Angels, nor Principalities, nor Powers, &c. shall be able to separate vs from the loue of God, which is in Iesus Christ our Lord. Assure your selfe, that euery *pang* is a preuention of the *paines* of Hell; euery respit, an *earnest* of Heauens *Rest*: And how many *stripes* doe you esteeme Heauen worth? As your life hath beene a *Comfort* to others: so giue your friends a *Christian example* to dye, and deceiue the Diuell as *Iob* did. It is but the *Crosse of Christ* sent before, to *crucifie* the loue of the World in *thee*; that thou mayest goe eternally to liue with Christ, who was *crucified for thee*. As thou art therefore a true *Christian*, take vp (like *Simon* of *Cyrene*) with both thy armes, his holy *Crosse*, carrie it after him vnto him; thy paines will

shortly

shortly *passe*, the ioyes shall neuer *passe* away.

Consolations against the feare of Death.

IF in the time of thy *sicknesse* thou findest thy selfe *fearefull to die*; meditate:

1. That it argueth a *dastardly* minde to feare that which *is not*: for in the *Church of Christ* there is no *death*, *Isay* 25. 78. And, *whosoeuer liueth and beleeueth in Christ, shall neuer die*, *Iohn* 11. 26. Let them feare Death, who liue without Christ. Christians die not; but when they please GOD, they are like *Enoch*, translated vnto God. Their paines are but *Eliahs fiery Chariot* to cary them vp to heauen: or like *Lazarus* sores, sending them to *Abrahams bosome*. In a word, if thou bee one of them that like

Gen. 5. 24
1. King 2. 11, 12.

Luk. 16. 2

like *Lazarus*, *loueſt Ieſus*, *thy ſickneſs is not vnto the death, but for the glory of God*: who of his loue changeth thy *liuing death* to an *euerlaſting life*. And if many Heathen men, as *Socrates*, *Curtius*, *Seneca*, &c. dyed *willingly*, (when they might haue liued) in hope of the *immortalitie* of the Soule; wilt thou, beeing trained ſo long in *Chriſts Schoole*, (and now called to the *Marriage Supper* of the bleſſed *Lambe*, *Apo.* 19. 7.) be one of thoſe *Gueſts* that refuſe to goe to that *ioyfull Banquet*? God forbid.

Ioh. 14.

2. Remember that thy abode here, is but the *ſecond degree* of thy life: for after thou hadſt *firſt liued nine moneths* in thy *Mothers wombe*, thou waſt of neceſſity driuen thence, to liue heere in a *ſecond degree* of life. And when that number of *Moneths* which God hath *determined* for this life, are expired;

Iob 14 15.

pired; thou must likewise leaue this, and passe to a *third degree* in the other world, which neuer ends. Which to them that liue and dye in the Lord, surpasseth as farre this kinde of life, as this doth that which one liues in his *mothers wombe*. To this last and excellentest *degree* of life, through this doore passed *Christ* himselfe, and all his *Saints* that were *before thee*: and so shall all the rest after *them* and *thee*. Why shouldest thou feare that which is common to all *Gods Elect*? Why should that be vncouth to thee, which was so welcome to all them? Feare not death, for as it is the *Exodus* of a *bad*, so it is the *Genesis* of a *better* world: the end of a *temporall*, but the beginning of an *eternall life*.

Mors praesentis vitae exitus & introitus melioris. Ber. *in Ep. ad Rom.*

3. Consider that there are but *three* things that can make *Death* so fearefull vnto thee, first, the losse thou hast *thereby*: secondly,

secondly, the *paine* that is *therein:* thirdly, the terrible *effects* which follow after: All these are but false *fires*, and causeless *feares*. For the first, if thou leauest here *vncertaine goods*, which *Theeues* may *rob*, thou shalt finde in Heauen a *true Treasure*, that can neuer be taken away: these were but *lent* thee, as a *Steward* vpon *accounts*; those shall be *giuen* thee as thy *reward* for euer. If thou leauest a *louing Wife*; thou shalt be maried to *Christ*, which is *more louely*: If thou leauest *Children* and *Friends*, thou shalt there finde all thy *Religious* Ancestours, and Children departed; yea, *Christ*, and all his blessed *Saints* and *Angels*; and as many of thy Children as be *Gods Children*, shall thither follow after thee; Thou leauest an *earthly possession*, and an *House of clay*, and thou shalt enioy an *Heauenly inheritance*,

Mat. 6. 19 20.

Iob 14. 1. 2. Cor. 5. 1.

and

and *mansion of glory:* which is purchased, prepared, and reserued for thee. What hast thou lost? Nay, is not death vnto thee *gaine? Goe home, goe home,* and we will follow after thee.

Secondly, for the *paine* in death; the feare of death more *paines* many, then the very *pangs* of death: for many a Christian dyes without any great *pangs*, or *paines*. Pitch the *Anchor* of thy *hope* on the *firme ground* of the *word of God* who hath promised in thy *weakenes to perfect his strength, and not to suffer thee to be tempted aboue that thou art able to beare.* And Christ will shortly turne all thy temporall *paines* to his *eternall ioyes.*

Timor mortis ipsa morte peior.

2. Cor. 12. 9.

1. Cor. 10. 13.

Lastly, as for the *terrible effects* which follow *after* death, they belong not vnto thee being a *Member* of *Christ*, for *Christ* by his death hath taken away the *sting* of death to the

the *faithfull*: so that now there is no *condemnation to them that are in Christ Iesus*. And *Christ* hath protested, that *he that beleeueth in him, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life*. Hereupon the holy Spirit from Heauen saith, *Blessed are the dead that die in the Lord*: and that *from thenceforth they rest from their labours and their works do follow them*. In respect therefore of the faithfull, *death is swallowed vp in victory*, and his *sting* which is *sin*, and the *punishment thereof*, is taken away by Christ. Hence Death is called, in respect of our *bodies*, a *sleepe*, and *rest*: in respect of our *soules*, a *going to our heauenly Father*; a *departing in peace*; a *remouing from this body to go to the Lord*; a *dissolution of soule and body to be with Christ*. What shall I say? *Precious in the sight of the Lord*

Rom. 8. 1.

Ioh. 5, 24.

1. Cor. 15. 1. Thes. 4. Esay 26. Apoc. 14. 1. Ioh. 3. 1. ἀνάπαυσις ἐν εἰρήνῃ. Luke 3. 2 Cor. 5. Phil. 2. ἀνάλυσις Mors portus gloriæ, Gre. ianua vitæ. Bernard.

is the death of his Saints. These paines are but thy *throwes* and *trauell* to bring foorth *eternall life.* And who would not passe through Hell, to goe to Paradise? Much more through *death?* There is nothing *after death,* that thou needest feare; not thy sinnes, because Christ hath payed thy *ransome*; not the *Iudge,* for hee is thy louing *Brother*; not the *Graue,* for it is the *Lords bed*; not *Hell,* for thy *Redeemer* keepes the *keyes*; not the *Diuell,* for *Gods holy Angels pitch their tents about thee,* and will not leaue thee till they bring thee to Heauen. Thou wast neuer nearer *Eternall life*; glorifie therfore Christ *by a blessed death.* Say cheerefully, *Come Lord Iesus,* for thy seruant commeth vnto thee: I am *willing,* Lord, helpe my *weakenesse.*

Seuen

Seuen ſanctified thoughts, and mournefull ſighes of a ſicke man ready to die.

NOw for as much as God of his infinite mercy doth ſo temper our paine and ſickeneſſe, that wee are not alwayes oppreſſed with extremity: but giues vs in the middeſt of our extremities ſome *reſpite*, to eaſe and refreſh our ſelues; thou muſt haue an eſpeciall care (conſidering how ſhort a time thou haſt, either *for euer* to loſe or to obtaine Heauen) to make vſe of euery *breathing* time, which God doth affoord thee; and during that little time of *eaſe* to gather *ſtrength* againſt the fits of *greater anguiſh*. Therfore in theſe times of relaxation and eaſe, vſe ſome of theſe ſhort *thoughts* and *ſighes*.

The

The first Thought.

SEeing euery man enters into this life in *teares*, passeth it in *sweate*, and ends it in *sorrow*: ah what is there in it: that a man should desire to liue any longer in it! Oh what a folly is it, that when the *Marriner* roweth with all his force to ariue at the *wished port*; and that the *Trauel-ler* neuer resteth till he comes to his iourneys end, we feare to de-serie our Port; and therefore would *put backe* our Barke, to be longer *tossed* in this continu-all *tempest*! we *weepe* to see our *iourneis end*, and therfore desire our iourney to be lengthened, that wee might bee more tired with a *foule* & *cumbersome* way.

The spirituall Sigh thereupon.

O LORD, this life is but a troublesome Pilgrimage:

Gen.47.9. *few* in dayes, but *full* in euills; and I am weary of it, by reason of my sinnes: Let me therefore (O Lord) intreat thy Maiesty in

1 Reg.19.4. this my *bed of sickneſſe*, as *Elias* did vnder the *Iuniper tree in his affliction*: *It is now enough, O Lord, that I haue liued ſo long* in this vale of miſerie: *take my ſoule into thy merciſull hands, for I am no better then my Fathers.*

The ſecond Thought.

THinke with what a *body of ſinne* thou art loaden, what

Rō.7.24. great *ciuill warres* are contained in a little *world*; the *ſleſh fighting againſt the Spirit*, *paſſion* againſt *reaſon*: *Earth* againſt *Heauen*: and the world *within thee*, banding it ſelfe for the

Iam.4.1. Gal.5.17. World *without* thee: and there but one onely meane remaines to end this conflict, *Death* which (in Gods appointed

tim

rime) will ſeparate thy *Spirit* from thy *fleſh*, the *pure* and *regenerate part* of thy ſoule, from that part which is *impure* and *vnregenerate*

The ſpirituall Sigh vpon the ſecond thought.

O *Wretched man that I am, who ſhall deliuer mee from the body of this death?* O my ſweete Sauiour, Ieſus Chriſt, *thou haſt redeemed me with thy pretious blood:* And *becauſe thou haſt deliuered my ſoule from ſin, mine eyes from teares, and my feete from falling:* I doe here from the very bottome of my heart, aſcribe the whole *prayſe* and *glory* of my ſaluation, to thy onely *grace* and *mercy*, ſaying (with the holy *Apoſtle*) *Thanks be vnto God, which hath giuen me the victory, through our Lord Ieſus Chriſt,*

Rō 7.24.

1. Peter 2. Apoc. 5 9.

Pſa. 116.8

1. Cor. 15. 57. Pſal. 145.

The third Thought.

THinke how it behooueth thee to be assured, that thy soule is Christs: for *death* hath taken sufficient *gages* to assure himselfe of thy *body*, in that *all* thy Senses begin already to die, saue onely the sense of *paine*: but sith the *beginning* of thy being began with *paine*, maruell the lesse if the end conclude with *dolours*. But if those temporall *dolours* (which onely afflict thy body) be so painfull, O Lord *who can endure the deuouring fire? Who can abide the* Isa. 33. 14. *euerlasting burning?*

The spirituall Sigh vpon the third Thought.

O Lord Iesus Christ, the Sonne of the liuing God, who art the onely *Physitian* that canst ease my *body* from paine

paine; and restore my *Soule* to life eternall; put thy *Passion*, *Crosse*, and *Death*, betwixt my *Soule* and thy *Iudgements*, and let the merits of thy *Obedience* stand betwixt thy Fathers *Iustice* and my *disobedience*, and from these *bodily paines* receiue my soule into thine euerlasting peace: for I cry vnto thee with *Stephen*, *Lord Iesu receiue my spirit.* Act. 7. 59.

The fourth Thought.

THinke that the worst that death can doe, is but to send thy soule sooner then thy flesh would bee willing, to *Christ* and his heauenly ioyes. Remember, that that worst, is thy best hope. The worst therefore of death, is rather a helpe then a harme.

The spirituall Sigh vpon the fourth Thought.

O Lord Iesus Christ, the Saviour of all them that put their trust in thee: forsake not him that in *miserie* flyeth vnto thy *Grace* for succour and mercy; O sound that *sweet voyce* in the eares of my Soule, which thou spakest vnto the *penitent thiefe* on the *Crosse*, *This day shalt thou be with mee in Paradise* For I, O Lord, doe (with the Apostle) from my Soule speake vnto thee, *I desire to be dissolued, and to bee with Christ.*

Luke 23 45.

The fift Thought.

THinke (if thou fearest to die) *That in Mount Sion there is no death for he that beleeueth in Christ, shall neuer die* And if thou darest to liue with-

Isa 25.7.8.

Ioh. 11.25

without doubt the *life eternall*, (whereunto this *life* is a *paſſage*) *ſurpaſſeth all* There doe all the faithfull departed (hauing ended their miſeries) liue with Chriſt in ioyes: and thither ſhall all the godly which ſuruiue, bee gathered out of their troubles, to enioy with him eternall reſt.

The ſpirituall Sigh vpon the fift Thought

O Lord thou ſeeſt the malice of Sathan, who (not contenting himſelfe, *like a roaring Lyon*, all the *dates* & *nights* of our life, to ſeeke our deſtruction) ſhewes himſelfe moſt *buſie*, when thy Children are *weakeſt* and *neareſt* to their end. *O Lord reproue him*, & preſerue my ſoule Hee ſeekes to terrifie me with *death*, which my *ſinnes* haue *deſerued*; but let thy *holy Spirit* comfort my ſoule with the aſſurance of eternall Life, 1.Pet 5.8.

which thy *Blood* hath *purchased*. Asswage my *paine*, increase my patience, (and if it be thy blessed will, end my troubles: for my soule beseecheth thee with old blessed *Simeon*, *Lord*
Luk.22.9 *now let me thy seruant depart in peace, according to thy Word.*

The sixt Thought.

THinke with thy selfe, what a blessing God hath bestowed vpon thee, *aboue many millions* of the world, that whereas they are either Pagans, who worshippe not the true God; or Idolaters, who worship the true God falsely: Thou hast lived in a true Christian Church, and hast grace to die in the *true Christian Faith*, and to bee buried in the *Sepulcher of Gods Seruants*; who all
Act.26.6, 7. waite for the *hope of Israel*, the
Luk.14.14 *raising* of their bodies in the *Resurrection of the Iust.*

The

The spirituall sigh upon the sixt Thought.

O LORD Iesus Christ, *who art the Resurrection and the life, in whom whosoeuer beleeueth, shall liue though hee were dead, I beleeue, that whosoeuer liueth, and beleeueth in thee shall neuer die: I know that I shall rise againe in the Resurrection of the last day: for I am sure that thou my Redeemer liuest: And though that after my death wormes destroy this body, yet I shall see thee my Lord, and my God in this flesh.* Grant therefore, O Christ, for thy bitter death & Passion sake, that at that day I may bee one of them to whom thou wilt pronounce that ioyfull sentence: *Come ye blessed of my Father inherit the kingdome prepared for you before the foundation of the world.*

Ioh. 11. 25. 26. Verse 24.

Iob 19. 25 26.

Mat. 25. 4.

The seuenth thought.

THinke with thy selfe how Christ endured for thee a *cursed death*, and the *wrath of God*, which was due vnto thy sinnes, and what terrible *paine* and cruell *torments* the *Apostles* and *Martyrs*, haue voluntarily suffered for the defence of Christs Faith, when they might haue *liued* by *dissembling* or *denying* him: how much more willing shouldest thou bee to depart in the *Faith* of *Christ*, hauing lesse *paines* to torment thee; and more meanes to comfort thee?

Gal. 3. 13. Lam. 1. 12.

The spirituall Sigh vpon the seuenth Thought.

O Lord, my sinnes haue deserued the *paines of Hell and eternall death*: much more these *fatherly corrections*, wherwith

with thou doest afflict mee: *But, O blessed Lambe of God, which takest away the sinnes of the world, haue mercy vpon me, and wash away all my filthy sins, with thy most precious bloud: and receiue my soule into thy heauenly Kingdome; for into thy hands, O Father, I commend my Spirit, and thou hast redeemed mee, O Lord, thou God of truth.*

Ioh. 1. 29.

Apo 5. 1.

Luk. 23. 4.

Psal. 31. 5.

The sicke person ought now to send for some godly and religious Pastor.

IN any wise remember (if conueniently it may bee) to send for some godly and religious *Pastor* not onely *to pray* for thee at thy death (for God in such a case hath promised *to heare the Prayers of the righteous* [a] *Prophet, and* [b] *Elders of the Church*) but also vpon thy confes-

[a] Gē 20. 7 Ier 18. 20. and 3. 1. Eze. 4 14. 1. Sam. 9. 7, & 21. 19, 22.

[b] Iam. 5. 14, 15, 16.

confession, and vnfained repentance, to *absolue* thee of thy sinnes. For as Christ hath giuen him a *Calling*, to [c] *baptize thee vnto repentance for the Remission of thy sinnes: so* hath hee likewise giuen him *a calling*, [d] *power, and* [e] *authority*, (vpon repentance) *to absolue thee from thy sinnes.* [f] *I will giue thee the Keyes of the Kingdome of Heauen: and whatsoeuer thou shalt binde vpon earth, shall be bound in Heauen: and whatsoeuer thou shalt loose on earth, shall be loosed in Heauen.* And againe, *Verily I say vnto you, whatsoeuer yee binde on earth, shall be bound in Heauen, and whatsoeuer ye loose in earth shall be loosed in heauen.* And againe, *Receiue ye the holy Ghost, whosoeuer sinnes ye remit they are remitted vnto them: & whosoeuer sinnes ye retaine, they are retained.* This Doctrine was as ancient in the Church of God, as *Iob*, for *Elihu* tels him,

That

[c] Mar. 1. 4. Act. 19. 4.
[d] 1. Cor. 5. 4.
[e] 2. Cor. 10 1.
[f] Mat. 16. 19.
Mat. 18. 18.
Io. 20. 21.
Iob 33. 13.

That when GOD strikes a man with malady on his bed, so that his soule draweth neere the graue & his life to the buriers: if there be any messenger with him, or an Interpreter, one of a thousand, to declare vnto man his Righteousnesse, then will hee haue mercie vpon him, &c. And answerable hereunto (saith Saint *Iames*) *If the sicke haue committed sinnes,* (vpon his repentance, and the prayers of the Elders) *they shall be forgiuen him. These haue power to shut Heauen, and to deliuer* (the scandalous impenitent sinners) *to Sathan;* For, *the weapons of their warfare are not carnall, but mighty, through God, to cast downe &c. and to haue vengeance in readinesse against all disobedience.* They haue the *Key of loosing*, therefore the *power of absoluing.*

Iam 5.17, 18.

Apo. 11.6.

1 Cor. 5.5
1. Cor. 10. 2. &c.
Mark. 16.

The *Bishops* and *Pastors* of the Church, doe not forgiue sinne by any *absolute power* of

Ministri peccata remittit, non αυτεξουσιος sed ὑπηρετικως.
1. Co. 5.4.
2. Cor. 4. 1. 2.
Act. 13.38

of their owne (for ſo onely Chriſt their Maſter forgiueth ſinnes but *miniſterially*, as the *ſeruants of Chriſt* and *ſtewards* to whoſe fidelitie the Lord and Maſter hath committed his Keyes: and that is when they doe *declare* and *pronounce* either *publikely*, or *priuately*, by the word of God, what *bindeth* what *looſeth*, and the *mercies* of God to penitent ſinners; or his *Iudgement* to impenitent and obſtinate perſons: and ſo doe *apply* the *generall promiſes* or threatnings to the *penitent* or *impenitent* For Chriſt from Heauen doth by them (as by his *Miniſters on earth*) declare *whom he remitteth and bindeth*, and to *whom hee will open the Gates of Heauen*, and againſt *whom* he will ſhut them. And therefore it is not ſaid: *whoſe ſinnes yee ſignifie to be remitted*, but *whoſe ſinnes ye remit* They then doe remit ſinne, becauſe

Chriſt

To this end ſaith *Baſil* in Aſcet. c. 13 *Chriſtus omnibus Paſtoribus & Doctoribus. ἰσην ἀφῆκε ἐξουσιαν. æqualem tribuit poteſtatem cuius ſignū eſt quod omnes ex æquo ligant & ſoluunt, vt Petrus.* Papiſts dare not deny this: *Quilibet ſacerdos* (quatum eſt ex virtute clauium) *habet poteſtatem indifferenter in omnes.* In ſupplement. Th. 4. 6.

Christ by their ministery remitteth sinnes, as *Christ* by his *Disciples loosed Lazarus*, *Ioh.* 11. 44, And as no Water could wash away *Naamans* Leprosie, but the Water of *Iordan*, (though other Riuers were as cleare, because the *promise* was annexed vnto the water of *Iordan*, and not of other Riuers) So, though another man may pronounce the same *words*, yet haue they not the same efficacie and power to worke on the Conscience, as when they are pronounced from the mouth of *Christs* Ministers, because that the * *promise* is annexed to the *Word* of God in their mouthes: for them hath hee [b] *chosen*, [c] *separated*, and [d] *set apart* for this *worke*, and to them he hath committed the [e] *Ministery and word of reconciliation*, by their holy [f] *calling*, and [g] *ordination* they haue receiued the [h] *holy Ghost*, and the *ministeriall power*

Iohn 10.
* Iohn 20. 23.
[b] Act 1 24
[c] Act 13.2
[d] Rom 1.1
[e] 2. Cor. 5. 18, 19.
[f] Act. 13.2 1. Cor. 1. Heb 5.4
[g] Tit. 1.5
[h] Iohn. 20. 22, 23. Act. 13.24

power of binding and loosing. They are *sent foorth of the holy Ghost, for this worke whereunto he hath called them.*

And Christ giues his Ministers power to forgiue sinnes to the penitent, in the same * words that hee teacheth vs in the Lords Prayer, to desire God to forgiue vs our sinnes; to assure all penitent sinners, that God by his Ministers absolution, doeth fully, through the merits of Christs blood, forgiue them all their sinnes. So that what Christ decreeth in Heauen, *In foro Iudicij* the same he declareth on earth by his *reconciling Ministers, in foro pœnitentiæ*: so that as God hath *reconciled the world to himselfe by Iesus Christ*: *so hath he* (saith the Apostle) *giuen vnto vs the Ministery of reconciliation.*

He that sent them to *baptize*, saying, *Go and teach all nations; baptizing them, &c.* sent them also

ἂν τίνων ἀφῆτε τὰς ἁμαρτίας Ioh. 20. 21. Καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν.

Luk. 11. 4

2. Cor. 5. 18

also to remit sinnes, saying, *As my Father sent me, so send I you: whosoeuer sinnes yee remit, they are remitted vnto them, &c.* Ioh. 20. 12,13.

As therefore none can *baptize*, (though he vse the same *water*, and *words*) but onely the *lawful Minister* which Christ hath *called and authorised to this Diuine and ministeriall function*; 2. Cor. 2 7.10. Heb. 5.4.

so though others may *comfort* with *good words*; yet none can *absolue* from sinne, but onely those, to whom Christ hath committed the holy *Ministery and word of reconciliation*: and of their *absolution* Christ speaketh, *he that heareth you, heareth me.* 1. Cor. 3. 18,19. Luke 10 16.

In a *doubtful title* thou wilt aske the counsell of thy *skilfull Lawyer*, in perill of *sicknes*, thou wilt know the aduice of thy *learned Phisician*, & is there no danger in *dread of damnation*, for a *sinner* to be his *owne Iudge?* *Lib. 4. Inst. cap. 4. sect. 12.*

Iudicious *Caluin teacheth* this poynt of Doctrine most plainely

plainely: *Etsi omnes mutuo nos debeamus consolari, &c. Although* (saith he) *wee ought to comfort & confirme one another in the confidence of Gods mercy, yet we see that the Ministers are appointed as witnesses and sureties to ascertaine our Consciences of the remission of Sins: Insomuch as they are said to remitt sinnes, and to loose soules. Let every faithfull man therfore remember, that it is his duty (if inwardly hee be vexed and afflicted with the sense of his sinnes) not to neglect that remedy which is offered vnto him by the Lord,* to wit, *that (for the easing of his Conscience) hee make priuate confession of his sinnes vnto his Pastor; and that he desire his priuate endeauour for the application of some comfort vnto his Soule whose office it is (both publikely and priuately) to administer Euangelicall Consolation to Gods people.*

Beza

Beza higly * commendeth this practise, and *Luther* saith, *That he had rather lose a thousand worlds, then suffer priuate confession to be thrust out of the Church.* Our *Church* hath euer most [a] *soundly* maintained the *truth* of this doctrine; but most *iustly* abolished the tyrannous and Antichristian abuse of *Popish Auricular confession* which they thrust vpon the *soules* of *Christians*, as an *Expiatory sacrifice*, and a meritorious *satisfaction* for sinne; racking their Consciences to confesse, when they feele no distresse, and to enumerate all their sinnes, which is impossible: that by this meanes they might diue into the secrets of all men which oft-times hath proued pernitious, not onely to *priuate persons*, but to *publike states*. But the truth of Gods Word is, that no person, hauing receiued *Orders* in the *Church of Rome*

* *In Anith. Papatu. & Christianis. vo.* 1 *fol* 66 Luther *to* 6. *fol.* 109 *& seq.*

[a] Witnes our Liturgy D. *Hol.* absolued D. *Rainolds* who not beingable to speake, kissed the hand wherwith he was absolued.

Rome can truely *absolue* a sinner: for the Keyes of *Absolution* are two: the one is the Key of *Authority* and that onely [f] *Christ* hath: the other is the Key of *Ministery*, and this he [t] giues to his *Ministers*, who are therefore called, the *Ministers of Christ*; *The* [u] *Stewards of Gods Mysteries: The* [x] *Ambassadors of Reconciliation, Bishops, Pastors, Elders, &c.* But *Christ* neuer ordained in the New Testament, any order of *sacrificing Priests*, neither is the Name of ἱερεύς, which properly signifieth *Sacerdos, or Sacrificing Priest*, giuen to any officer of *Christ*, in all the New Testament: Neither doe we reade in all the New Testament, of any, who confessed himselfe to a *Priest*, but *Iudas*. Neither is there any reall *Priest* in the New Testament, but *onely Christ*. Neither is there any *part of his Priesthood*,

[f] Apo. 3 9. Mar. 2. 7. Luk. 5. 21.
[t] Mat. 16. 19.
[u] 1 Co. 4. 1
[x] 2. Cor. 5 20.
Ministerij clauis duplex est, vna scientiæ discernendi.
1. Cor. 12 10.
1. Ioh. 4. 1.
Ier. 25. 15
Alia est potestas ligãdi & absoluendi.
Iohn. 28.
Mat. 17. 4
Heb. 7. 24. 27, 28.

hood, to be now accomplished on *Earth*, but that which hee fulfilleth in *Heauen*, by making *intercession* for vs. Seeing therefore Christ neuer ordained any Order of *Sacrificing Priests:* and that *Popish Priests* scorne the name of *Ministers of the Gospell*, to whom onely Christ committed his *Keyes:* It necessarily followeth, that *no Popish Priest*, can truly either *excommunicate* or *absolue* any sinner, or haue any *lawfull* right to meddle with *Christs Keyes*. But the *Antichristian abuse* of this Diuine Ordinance, should not abolish the *lawfull vse* thereof betwixt Christians and their Pastours in *cases* of *distresse* of *conscience*, for which it was chiefly ordained. Heb. 8.4. Heb.7.15.

And verily, there is not any meanes more excellent to *humble a proud heart*, nor to raise vp an *humble spirit*, then this spirituall

tuall conference betweene the Pastour and the people committed to their charge. If any sinne therefore troubleth thy conscience, confesse it to Gods *Minister*, aske his *Counsell*, and if thou doest truely repent, receiue this *Absolution*: And then doubt not *in foro Conscientiæ* but thy sinnes be as verily forgiuen on earth, as if thou didst heare Christ himselfe *in foro iudicij*, pronouncing them to be forgiuen in Heauen. *Qui vos audit, me audit*; Hee that heareth you heareth mee. Trie this and tell me whether thou shalt not finde more ease in thy conscience, then can bee expressed in words. Did prophane men consider the *Dignity* of this Diuine Calling, they would the more honour the *Calling*, and reuerence the *Persons*.

Luke 10. 16

The sicke man (hauing thus eased his conscience, and receiued

ued his *Absolution*) many doe well (hauing a conuenient number of faithfull Christians ioyned with him) to receiue the *holy Sacrament* of the *Lords Supper*, to encourage him in his *Faith*; to discourage the *Diuell* in his *assaults*. In this respect the [c] *Councell* of *Nice* termeth this Sacrament, *Viaticum, the soules prouision for her iourney*. And albeit the *Lords Supper* bee an Ecclesiasticall action, yet for as much as our *Lord* (at the first institution) celebrated it in a [d] priuate house, and that [e] S. *Paul* termeth the *houses* of Christians, the *Churches of Christ*, and that [f] *Christ* himselfe hath promised *to bee in the middest of the faithfull, where but two or three are gathered together in his Name*: I see no reason, but if Christians *desire* it (when they are not, through sicknesse, able to come to the *Church*) but that they

[c] *Concil. Nic. Can.* 12.

[d] Mat. 26. 18. Luk 22.12

[e] Rom. 6.5 Phil v. 2.

[f] Mat. 18. 20.

they should receiue, and Pastors ought to administer vnto them the Sacraments at home. He sheweth more simplicity then knowledge, who thinkes that this sauoures of a *priuate Masse*: for a Masse is called *priuate*, not because it is said in a priuate house, but because (as Bishop [a] *Iewell* teacheth out of [b] *Aquinas*) the Priest receiueth the Sacrament himselfe alone without distribution made vnto others, and then it is priuate, although the whole Parish bee present and looke vpon him. There is as much difference betweene such a Communion, and the *Antichristian idoll* of a priuate *Masse*, as there is betwixt Heauen and hell. For at a Communion in a priuate Family vpon such an extraordinary occasion, *Christ his institution* is obserued: Many faithfull Brethren meete together, and

[a] *Iewell* against *Harding. Art.* 1. of priuate Masse, *Fol.* 4.

[b] *In missis priuatis sufficit si vnus sit præsens, scilicet Minister, qui populi totius personam gerit.* Aqu. par. 3 quæst. 38 Art. 3.

and *tarry one for another*, Christ his death is remembred and shewed, and the Minister, together with the faithfull, and the sicke party doe communicate M. *Caluin* saith, *That hee doth very willingly admit Administring of the communion to them that are sicke, when the case and opportunity so requireth.* And in [a] another place he saith, *That he hath many weighty reasons to compel him not to deny the Lords Supper vnto the sicke.* Yet I would wish all Christians to vse to receiue often (in their health) especially once euery Moneth with the whole Church; for then they shall not need so much to assemble their friends vpon such an occasion, nor so much to bee troubled themselues for want of the Sacrament. For as Master *Perkins* saith very well. *The fruit and efficacie of the Sacrament is not to bee restrained to*

De cœna administratiõe ita sentio, libẽter admittẽdum esse hunc morẽ vt apud ægrotos celebretur communio, cum res ita & opportunitas feret. Epist. 51.

[a] *Cur cœnã ægrotis negandam esse non arbitror, multa & graues causæ me impellunt.* Epi. 93. 1.

Perkins his right way to dying well.

the time of receiuing, but it extends it selfe to the whole time of mans life afterwards: the efficacy whereof, did men throughly vnderstand, they should not need to bee often exhorted to receiue it.

Admonitio ad Pastores.

Pastores omnes his exoratos vellem, vt in huius controuersiæ statum penitus introspiciens: nec fideles ex hac vita migrantes, & panem vitæ petentes, viatico suo frandari sinant, ne lugubris ista in ijs adimpleatur lamentatio: Lam. 4 4. Paruuli panem petunt, & non sit qui frangat eis.

As therefore when a wicked *Liuer* dyeth, he may say to Death, as *Ahab* said to *Eliah*, *Hast thou found me, O mine enemie?* So on the other side, when it is told a penitent sinner, that death knockes at the doore, and beginnes to looke him in the face; hee may say of death, as *Dauid* said of *Ahimaaz*, *Let him come* and welcome

2. Kings 22. 20.

2. Sam. 18 27.

Vt moriare pius, viuere disce pie.

come: *for he is a good man, and commeth with good tidings*: he is the messenger of Christ, and bringeth vnto mee the ioyfull newes of eternall Life. And as the *Red Sea* was a gulph to drowne the *Egyptians* to destruction; but a passage to the *Israelites* to conueigh them to *Canaans* possession: so death to the wicked, is a *sinke* to hell and condemnation; but to the godly, the *Gate* to euerlasting life and saluation. And *one day* of a * *blessed death*, will make an amends for *all* the *sorrowes* of a *bitter life*.

* *Summum hominis bonum bonus ex hac vita exitus.*

When therefore thou perceiuest thy Soule departing from thy body, pray with thy tongue if thou canst, else pray in thy heart and minde, these words, fixing the eyes of thy soule vpon *Iesus Christ* thy Sauiour.

A Prayer at the yeelding vp of the Ghost.

Ioh 1. 29. O *Lambe of God*, which by thy Bloud hast taken away the sinnes of the World: haue mercy vpon mee a sinner,

Act. 7. 59. *Lord Iesus receiue my Spirit*, Amen.

When the sick party is departing let the faithfull that are present, kneele downe and commend his soule to God, in these or the like words.

O Gracious GOD, and mercifull Father, *who*

Psal. 3. 16. *art our refuge and strength, and a very present helpe in trouble*, lift vp the *light of thy fauourable countenance* at this in-

Psal. 4. 6. stant vpon thy Seruant, that now commeth to appeare in thy presence: *wash away*, good Lord, all *his sins*, by the merits

of

of *Christ Iesus bloud*, that they may neuer bee laid to his charge. Increase his *Faith*, preserue and keepe safe his *Soule* from the danger of the *Diuell*, and his wicked *Angels*, Comfort him with thy holy Spirit, cause him now to feele that thou art his *loning Father*, and that hee is thy Childe by *Adoption* and *Grace*. Saue, O Christ the price of thine owne bloud, and suffer him not to be lost, whom thou hast bought so dearely. Receiue his soule, as thou didst the penitent *Theefe* into thy heauenly *Paradise*. Let thy blessed *Angels* conduct him thither, as they carried the soule of *Lazarus*; and grant vnto him a ioyful resurrection at the last day. O Father, heare vs for him, and heare thine owne *Sonne*, our onely *Mediator*, that *sits at thy right hand*, for him and vs all: euen for the merits of that bitter

1. Ioh. 1. 7.

death and passion which hee hath suffered for vs. In confidence wherof, we now recommend his soule into thy fatherly hands: in that blessed Prayer, which our Sauiour hath taught vs in all times of our trouble to say vnto thee:

Our Father, &c.

Thus farre of the Practice of Piety in dying in the Lord.

Now followeth the Practice of Piety, in dying for the Lord.

THe *Practice of Piety* in dying for the Lord, is termed *Martyrdome.*

1. Cor. 12. 13. *Sanguis Martyrum semen Ecclesiæ.*

Martyrdome is the testimony which a Christian beareth to the Doctrine of the Gospell, by enduring any kinde of death to insute many, *and to confirme* all,

to

to embrace the truth thereof. To this kind of death, Christ hath promised a *Crowne*: *Be thou faithfull vnto the death, and I will giue thee the crowne of life.* Which promise the Church so firmely beleeueth, that they termed *Martyrdome* it selfe a *Crowne*: And God, to animate Christians to this excellent prize, would, by a *prediction* that *Steuen*, the first Christian *Martyr*, should haue his name of a *Crowne*.

Martyres acceperunt non dederũt coronas. Leo *Martyrio coronatus.* Full vsually. *δόσις καὶ τοῦ στέφανος τῆς ζωῆς.* Apo. 2. 10.

Of *Martyrdome* there are three kinds:

Ber Ser in fest. Inno. Erid. Naus in vit. Iohan. Flores Hist. ad An. 59

1. *Sola voluntate*, in will only: as *Iohn* the *Euangelist*, who (being boiled in a Cauldron of Oyle) came out rather *anointed* then *sod*, and died of old age at *Ephesus*.

2. *Solo opere*, in deed onely: as the *Innocents* of *Bethlehem*. Matth. 2.

3. *Voluntate & opere*, both in will and deed: as in the Primitiue Church, *Stephen*, Acts 7.

Acts and Monuments.

Polycarpus, Ignatius, Laurentius, Romanus, Antiochianus, and thousands. And in our dayes, *Cranmer, Latimer, Hooper, Riddley, Farrar, Bradford, Philpot, Sanders, Glouer, Taylor*, and others innumerable: whose fierie *zeale* to GODS truth, brought them to the *flames* of Martyrdome, to seale Christs *Faith*. It is not the *crueltie* of the death, but the *innocencie* and *holinesse* of the cause, that maketh a Martyr. Neither is an *erroneous* conscience a sufficient warrant to suffer *Martyrdome*, because *Science* in Gods Word must direct *Conscience* in mans heart. For they who killed the Apostles, in their erroneous consciences, thought *they did God good seruice*: and *Paul* of *zeale breathed out slaughters against the Lords Saints*. Now whether the cause of our *Seminarie Priests* and *Iesuites* be so holy,

1. Pe. 2. 19. *Causa non passio, facit Martyrem.* Aug. Ep. 6. 1. *Non mortes, sed moves.* D. Boys. Tho. Aqu 1. 2. quæst. 19 art. 6.

Ioh. 16. 2. Acts 9. 1. Phil 3. 6.

true

true and *innocent*, as that it may *warrant* their Consciences to *suffer death*, and to *hazard* their *eternall salvation* thereon, let *Pauls* Epistle written to the *ancient* Christian *Romans* (but against our *new Antichristian Romans*) bee iudge: And it will plainely appeare, that the Doctrine which S. *Paul* taught to the ancient Church of *Rome*, is *ex diametro*, opposite in 26. fundamentall points of true Religion, to that which the *new* Church of *Rome* teacheth and maintaineth. For S. *Paul* taught the primitiue Church of *Rome*.

Epistola ad Romanos, is now, *Epistola in Romanes*.

1. That our *Election* is of Gods *free grace*, and not *ex operibus praeuisis*, Rom. 9. 12. Ro. 11. 5. 6.

2. That wee are *iustified* before God by *faith* onely, without *good workes*, Rom. 3. 20. 28. Rom. 4. 2. &c. Rom. 1. 17.

3. That the *good workes* of

the regenerate, are not of their *own condignity meritorious*, nor such as can deserue Heauen, Rom. 8.18. Rom. 11.6. Rom. 6. 23.

4. That *those Books onely* are *Gods Oracles* and *Canonical Scripture*, which were committed to the *custody* and *credit* of the *Iewes*, Rom. 3.2. Ro. 1.2. Rom. 16. 16. such were neuer the *Apocrypha*.

5. That the *Holy Scriptures* haue Gods authority [d] Rom. 9. 17. Rom. 3.4. Rom. 11.32. conferred with Gal. 3.21. Therefore aboue the authority of the *Church*.

6. That all, as well *Laitie* as *Clergy*, that will be saued, must familiarly *read* or *know* the *holy Scriptures*, Rom. 15.4. Rom. 10.1,2. Rom. 16.26.

7. That all *Images* made of the true *God*, are very *Idols*, Rom. 1.23. and Rom. 2.22. conferred.

8. That

[d] Note that the Scripture saith, and God saith the Scripture concludeth, is all one with *Paul* τὰ ἱερὰ Hauing reference to what he spake before. *Rom.* 1.22. of Images

8. That to *bow* the *knee religiously* to an *Image*, or to worship any creature, is meere *Idolatrie*, Rom. 11.4. and a lying *seruice*, Rom. 1.25.

9. That wee must not pray vnto any, but to God onely, in whom we beleeue, Rom. 10.13 14. Rom. 8.15. 27. therfore not to *Saints* and *Angels*.

10. That Christ is our *onely* Interceſſor in Heauen, Rom. 8. 34. Rom. 5.2. Rom. 16.27.

11. That the onely *Sacrifice* of Christians, is nothing but the *ſpirituall ſacrificing* of their *ſoules* and *bodies* to ſerue God in *Holineſſe* and *Righteouſneſſe*, Rom. 12.1. Rom. 15.16. therefore no *reall* ſacrificing of Christ in the Maſſe.

12. That the *religious* worſhip, called *dulia*, as well as *latria*, belongeth to God *alone*, Rom. 1.9. Rom. 12.11. Rom. 6. 18. conferred.

13. That all Christians are to

to pray vnto God in their *owne natiue* language, Rom. 14.11.

14. That wee haue not of our selues, in the state of *corruption free wil vnto good*, Rom. 7.18.&c. Rom. 9.16.

15. That Concupiscence in the *Regenerate*, is *sinne*, Rom. 7. 7,8,10.

16. That the Sacraments do not conferre grace *ex opere operato*, but *signe and seale* that it is conferred already vnto vs, Rom. 4.11.12. Rom. 2.28.29.

17. That euery true beleeuing Christian may in this life be *assured of his saluation*, Rom. 8,9.16.35,&c.

18. That no man in this life since *Adams fall*, can perfectly *fulfill* the Commandements of God, Rom, 7.10. &c. Rom. 3. 19.&c. Rom. 11.32.

19. That to place Religion in the difference of *Meates* and *Dayes*, is superstition, Rom. 14. 35.6.17.23.

20. That

20. That the *imputed righteousnesse* of Christ, is that onely that makes vs iust before God, Rom. 4. 9. 17. 23.

21. That Christs *flesh* was made of the *Seed of David*, by *Incarnation*: not of a *Wafer Cake*, by Transubstantiation, Rom. 1. 3.

22. That all *true* Christians are *Saints*, and not those whom the Pope onely doth *canonize*, Rom. 17. Rom. 8. 27. Rom. 2. 15 31. Rom. 16. 2. and 15. Rom. 15. 25.

23. That *Ipse*, Christ, the *God of peace*, and not *Ipsa*, the *Woman*, should bruise the *Serpents head*, Rom. 16. 20.

24. That every soule must of *conscience be subiect*, and pay *tribute* to the *Higher Powers*, that is, the Magistrates which beare the *sword*, Rom. 13. 1. 2. &c. and therefore the *Pope* and *all Prelates* must bee subiect to their *Emperours*, *Kings*, and

Magi-

Magistrates, vnlesse they will bring *Damnation* vpon their Soules, as *Traitors*, that resist God and his *Ordinance*. Rom. 13.2.

25. That *Paul*, (not *Peter*) was ordained by the *grace of God*, to be the *chiefe Apostle of* the *Gentiles*, and consequently of *Rome*, the chiefe Citie of the *Gentiles*, Rom. 15.15.16.19.20 &c. Rom. 11.14. Rom. 16.4.

26. That *the Church of Rome may erre, and fall away* from the true Faith, as well as the *Church of Ierusalem*, or any other *particular Church*, Rom. 11 20,21,22.

And seeing the *new vpstart Church of Rome* teacheth in all these, and in innumerable other points cleane contrary to that which the Apostles

It seemes by Rom. 15.19.20. and the whole last Chapter, that the Christians who were in *Rome* before *Paul* came thither, were conuerted by those preachers whō he had sēt thither before him; for he cals them his *helpers*, v.3 9. *Kinsmen* v.7.13. *fellow prisoners*, v.7 *the first fruits of Achaia*, where he had preached. v.7. *all familiar to him and to Tertius*, who wrote the Epi v.22. And therfore they came so ioyfully to meet *Paul* at *Appij forum*, hearing that he was coming towards *Rome*, Act 28.15.

taught

taught the *Primitiue Romans*, let *God* and this *Epistle* iudge betwixt them and vs; whether of vs both stands in the true *ancient Catholike Faith*, which the *Apostle* taught the old *Romans*? And whether wee haue not done well to *depart* from them, so farre as they haue departed from the *Apostles Doctrine*? And whether it bee not better to returne to Saint *Pauls* truth, then still to continue in *Romes* errour? And if this bee true: then let *Iesuites* and *Seminarie Priests* take heede and feare, least, it bee not *faith*, but *faction*, not *truth*, but *treason*, not *religiõ* but *rebellion*, beginning at *Tyber*, and ending at *Tyburne*; which is the cause of their deaths: And being sent from a troublesome *Apostaticall Sea*, rather then from a peaceable *Apostolicall* State, becaufe they cannot bee suffered to perswade Subiects to breake

breake their *Oathes*, and to withdraw their *Allegiance* from their *Soueraigne*, to raise rebellion, to moue inuasion, to stabbe and poyson *Queenes*, to kill and murther *Kings*, to blow vp whole States with *Gun-powder*; they desperately cast away their owne *bodies* to bee hanged and quartered: and (their *soules* saued, if they belong to God) I wish *such honour to all his Saints* that sends them. And I haue *iust* cause to feare that the myracles of *Lipsius* two Ladies, *Blunt Stones* Boy, *Garnets* Straw, and the *Maides* fiery Apron will not suffice to cleare, that these men are not *Murtherers* of themselues, rather then *Martyrs* of *Christ*.

And with what conscience can any Papist count *Garnet* a *Martyr*, when his owne Conscience forced him to *confesse* that it was for *Treason*, and

not

Act 19.9 *Vt* Alexãdri causa *ys qui illam scire cupiũt patefiat: iudicatus est Ephesios* Æmelio Frontino *Proconsule non propter professionis nomen, sed propter perpetrata latrocinia: cum iam esset preuaricator (& proditor)* Euseb. *hist. Eccles. lib. 5. cap. 1. 8.*

not for *Religion* that he dyed? But if the Priests of such a *Gun-powder* Gospell be *Martyrs*, I maruell who are *Murderers*? If they be *Saints*, who are *Scythians*? And who are *Canibals*, if they be *Catholiques*?

But leauing these, if they will be filthy, to their filthinesse still: let vs (to whose fidelity the Lord hath committed his *true Faith*, as a precious *depositum*) pray vnto God that wee may leade a holy life, answerable to our holy *Faith*, in Piety to *Christ*, and obedience to our *King*: that if our Sauiour shall euer *count vs worthy that honour to suffer* Martyrdome for his *Gospells* sake: bee it by open *burning* at the Stake, as in *Q. Maries dayes*: or by secret *murdering*, as in the *Inquisition house*; or by outragious *massacring*, as in the *Parisian Mattens*, in being blowne vp with *Gun-powder*, as was intended

2. Tim. 6. 20. Pro. 24. 21 1. Pe. 2. 17.

Acts 5. 41.

intended in the Parliament-Houſe: wee may haue grace to pray for the aſſiſtance of his holy Spirit, ſo to ſtrengthen our *frailtie*, and to defend his *cauſe*, as that wee may ſeale with our deaths the *Euangelicall* truth which we haue profeſſed in our *liues*: That in the dayes of our liues wee may bee bleſſed by his Word, in the day of death, be bleſſed in the Lord, and in the day of *Iudgement*, be the *bleſſed* of his *Father*, *Euen ſo grant Lord Ieſus*. Amen.

Lu. 11. 28. Apoc. 14. 13. Mat. 25. 3. Apoc. 22. 20.

A diuine Colloquy betweene the Soule and her Sauiour, concerning the effectuall merits of his dolorous Paſſions.

Soule.

Lord, wherefore diddeſt thou waſh thy Diſciples feet?

Chriſt. To teach thee how thou

thou ſhouldeſt prepare thy ſelf to come to my Supper.

S. *Lord, why wouldeſt thou waſh them thy ſelfe?* Ioh. 13.14.

C. To teach thee humility, if thou wilt be my Diſciple.

S. *Lord, wherefore diddeſt thou before thy death inſtitute thy laſt Supper.* Lu. 12.19

C. That thou mighteſt the better remember my death; and bee aſſured that all the *merits* thereof are thine.

S. *Lord, wherefore wouldeſt thou goe to ſuch a place, where* Iudas *knew to finde thee?* Ioh. 18, 2,

C. That thou mighteſt know that I went as willingly to ſuffer for thy ſinne, as euer thou wenteſt to any place to commit a ſinne.

S. *Lord, wherefore wouldeſt thou begin thy Paſſion in a Garden?* Ioh. 18.1.

C. Becauſe that in a Garden thy ſinne tooke firſt beginning. Gen. 3.3.

S. *Lord,*

Mat.26. 40. S. *Lord wherefore did thy three select Disciples fall so fast asleepe, when thou beganst to fall into thy agony?*

Isay 63 5. C. To shew that I alone wrought the worke of thy Redemption.

Mat.26.4. S. *Lord, why were there so many plots and snares laid for thee?*

Psal.92. 3. C. That I might make thee to escape all the snares of thy ghostly hunter.

Mat.26. 42. S. *Lord, why wouldest thou suffer* Iudas *(betraying thee) to kisse thee?*

Gen 3 4.6 C. That by enduring the words of *dissembling Lips*, I might there beginne to expiate sin, where Sathan *first* brought it into the world.

Mat 27. 3. S. *Lord why wouldest thou be sold for 30 peeces of silver?*

Mat.26. 39. C. That I might free thee from perpetuall bondage.

Heb.5.7. S. *Lord, why didst thou pray with such strong crying and teares?*

C. That

C. That I might quench the fury of Gods Iustice, which was so fiercely kindled against thee.

S. *Lord, why wast thou so affraid, and cast into such an Agonie?* Luk. 22 44.

C. That suffering the wrath due to thy sinnes, thou mightest bee more secure in thy death, and finde more comfort in thy crosses.

S. *Lord wherefore didst thou pray so oft, and so earnestly, that the cup might passe from thee?* Mat. 26. 39. 42. 44.

C. That thou mightest perceiue the horrour of that curse and wrath, which being due to *thy* sinnes, I was then to drinke and endure for thee. Gal. 3. 13.

S. *Lord, wherefore didst thou after thy wish, submit thy will to the will of thy Father?*

C. To teach thee what thou shouldest doe in all thy afflictions; and how *willingly* thou shouldest yeeld to beare *with*

with patience that Crosse, which thou seest to come from the iust hand of thy heauenly Father.

Lu. 22. 44. S. *Lord, wherefore diddest thou sweat such drops of water and bloud?*

C. That I might cleanse thee from thy staines and bloudy spots.

Lu. 22. 54. S. *Lord, why wouldest thou be taken, when thou mightest haue escaped thine enemies?*

Mar. 5. 25 Mat. 21. 13. C. That thy spirituall enemies should not take thee, and cast thee into the prison of *vtter darknesse.*

Mat. 26. 56. S. *Lord, wherefore wouldest thou be forsaken of all thy Disciples?*

C. That I might reconcile thee vnto God, of whom thou wast forsaken for thy sinnes.

Ioh. 18. 1. S. *Lord, wherefore wouldest thou stand to be apprehended alone?*

C. To shew thee, that my loue

loue of my Saluation was more then the loue of all my Disciples.

S. *Lord, wherefore was the yong man caught by the Souldiers; and vnstript of his linnen, who came out of his bed, hearing the stir at thy apprehension, and leading to the high Priest?* Mark.14. 51,52.

C. To shew their *outrage* in apprehending me, and my *power* in preseruing out of their outragious hands *all my Disciples*, who otherwise had beene *worse* handled by them, then was that *young man.*

S. *Lord, wherefore wouldest thou be bound?* Mat.27.2.

C. That I might loose the cords of thine iniquities.

S. *Lord, why wast thou denied of* Peter? Luk.2.37

C. That I might confesse thee before my Father, and thou mightest learne, that there is no trust in *man*, and that *saluation proceeds* of my meere *mercy.*

S. *Lord,*

S. *Lord, wherefore wouldest thou bring* Peter *to repentance by the crowing of a Cocke?*

Luk 22. 60.

C. That none should despise the meanes which GOD hath appointed for their conuersion, though they seeme neuer so meane.

S. *Lord, wherfore diddest thou at the Cocke crowing, turne and looke vpon* Peter?

Luk 22. 61.

C. Because thou mightest know, that without the helpe of my grace, no meanes can turne a sinner vnto God, when he is once falne from him.

S. *Lord, wherefore wast thou couered with a purple robe?*

Ioh. 19. 5.

C. That thou mightest perceiue that it was I that did away thy *Scarlet sinnes.*

Isa. 1. 8.

S. *Lord, wherefore wouldest thou be crowned with thornes?*

Mat. 27. 29.

C. That by wearing *Thornes*, the *first fruits* of the curse, it might appeare, that it is I, which takes away the sinnes

sin and *curse* of the world, and crowne thee with the crowne of life and glory. 2. Pet. 3. Apo. 2. 10.

S. *Lord why was a Reed put into thine hand?* Ma. 27. 20

C. That it might appeare that I came not to *breake the bruised Reed.* Ma. 12. 20

S. *Lord, wherefore wast thou mocked of the Iewes?* Ma. 27. 29

C. That thou mightest insult ouer Deuils, who otherwise would haue mocked thee, as the *Philistims* did *Samson.* Iudg 16. 25.

S. *Lord, wherefore would'st thou haue thy blessed face defiled with spittle?* Ma 26. 27

C. That I might cleanse thy face from the shame of sinne.

S. *Wherefore, Lord, were thine eyes hood-winkt with a veile?* Ma. 14. 65

C. That thy spirituall blindnesse being removed, thou mightest behold the *face of my Father* in heauen.

S. *Lord, wherefore did they* Ma. 27. 20

All m buffet

Mat. 27. 15. *buffet thee with fists, and beate thee with stones?*

C. That thou mightest bee freed from the stroaks and tearings of infernall fiends.

S. *Lord, wherefore wouldest thou be reuiled?*

Ma. 27. 39 C. That God might speake peace vnto thee by his Word and Spirit.

S. *Lord, wherefore was thy face disfigured with blowes and bloud?*

Ioh. 19. 3. Isa. 53. 2. C. That thy face might shine glorious, as the Angels in Ma. 13. 13. Ma. 22. 30. Heauen.

S. *Lord, wherefore wouldest thou be so cruelly scourged?*

Ioh. 19. 1. C. That thou mightest be freed from the sting of conscience, and whips of euerlasting torments.

S. *Lord, wherefore wouldest thou bee arraigned at Pilats Barre?*

Mar. 14. 53. C. That thou mightest in the last day bee acquitted be-

fore

fore my Iudgement Seate.

S. *Lord, wherefore wouldest thou be falsely accused?* Luk.23.2.

C. That thou shouldest not be iustly condemned.

S. *Lord, wherefore wast thou turned ouer to be condemned by a strange Iudge?* Mat.27.2.

C. That thou being redeemed from the captiuity of a hellish Tyrant, mightest be restored to God, whose owne thou art by right.

S. *Wherefore, O Christ didst thou acknowledge, that* Pilate *had power ouer thee from aboue?* Ioh.19.11.

C. That *Antichrist*, vnder pretence of being my Vicar, should not *exalt himselfe aboue all Principalities and powers.* Rom.13.1 1.Pet.2. 13,14.

S. *Lord, why wouldest thou suffer thy Passion vnder* Pontius Pilate *being a* Roman President *to* Cæsar *of* Rome? Luk.23.1 Ioh.19.1. &c.

C. To shew that the *Cæsarian*, and *Pontifician policie of Rome*, should chiefly per- Note well Apo.11.8. Apo.17.5 6,24.

Ioh.19.16 secute my Church, and *crucifie* me in my members.

Lu.23 34. S. *But why Lord, wouldest thou be condemned?*

Rom. 8.3. C. That the Law being condemned in mee, thou mightest not be condemned by it.

Ma.27.24 Ioh.19.6. S. *But why wast thou condemned, seeing nothing could be proued against thee?*

C. That thou mightest know, that it was not for my fault but for thine, that I suffered.

Ma.27.34 Heb.13 13 Lu.23.25. S. *Lord, wherefore wast thou led to suffer out of the City?*

C. That I might bring thee to rest in the heauenly City.

S. *Lord, why did the Iewes compell* Simon *of* Cyrene, *coming out of the field, to carry thy Crosse?*

Mat.27. 32. C. To shew the weakenesse whereunto the burthen of thy sinnes brought mee; and what must bee euery *Christians case* which goeth out of the fiel

of this world, toward the heauenly Ierusalem.

S. *Lord, why wast thou stripped of thy garments?* Io.19.23.

C. That thou mightest see how I forsooke all to redeeme thee.

S. *Lord, wherefore wouldest thou be lift vp vpon a Crosse?* Luke 23.

C. That I might lift thee vp with me to Heauen.

S. *Lord, wherefore didst thou hang vpon a cursed Tree?* Luke 23. 33.

C. That I might satisfie for the sinne committed in eating the forbidden fruit of a Tree. Gen.2.17.

S. *Lord, wherefore wouldest thou hang betweene two theeues?* Luke 23.

C. That thou my deare soule mightest haue place in the midst of heauenly Angels.

S. *Lord, wherefore were thy hands and feete nailed to the Crosse?* Psa.22.16 Io.20.25.

C. To inlarge thy *hands* to doe the workes of righteousnesse: and to set thy *feete*

at liberty, to walk in the *wayes of peace.*

Mat. 27. 33.

S. *Lord, wherefore did they crucifie thee in* Golgotha, *the place of dead mens sculls?*

C. To assure thee, that my *death* is *life* vnto the dead.

S. *Lord, why did not the Souldiers deuide thy seamelesse coat?*

Ioh. 19. 24

C. To shew that my *Church* is *one* without *rent* or *scisme.*

S. *Lord, wherefore didst thou taste vineger and gall?*

Ma. 27. 34

C. That thou mightest eate the *bread of Angels*, and drinke the *water of life.*

S. *Lord, why saidst thou vpon the Crosse, It is finished?*

Ioh. 19. 30

C. That thou mightest know, that by my death the Law was fulfilled, and thy Redemption effected.

Ro 10. 4. 2. Cor. 3. 13. Ioh. 19. 34

S. *Lord, why didst thou cry out vpon the crosse, my God, my God, why hast thou forsaken me?*

C. Lest thou being forsaken

of

of God, shouldest haue beene driuen to cry in the paines of Hell: woe, and alas, for euermore.

S. *Lord, wherefore was there such a generall darkenesse when thou didst suffer and cry out on the Crosse?* Mat. 27. 45.

C. That thou mightest see an Image of those hellish pains which I suffered to deliuer thee from the endlesse pains of hell, and euerlasting chains of darknesse. 2. Pet. 2. 4. Iude v. 6.

S. *Lord, why wouldest thou haue thine armes nayled abroad?* Ioh. 19. 23

C. That I might imbrace thee more louingly, my sweet soule.

S. *Lord, how did the Theefe that neuer wrought good before, obtaine Paradise vpon so short repentance?* Lu. 23. 43.

C. That thou maist see the power of my death, to forgiue them that repent, that no sinner needs despaire.

S. *Lord, why did not the other theefe which hanged as neere thee obtaine the like mercy?*

Luke 23. 39.

C. Because I leaue *whom I will*, to harden themselues in their lewdnes to destruction; that all should feare, and none presume.

Rom. 9. 18, 22.

S. *Lord, wherefore didst thou cry with such a loud and strong voyce in yeelding vp the ghost?*

Mat. 26. 50.

C. That it might appeare that *no man tooke my life from me*, but that I laid it downe of my selfe.

Ioh. 10. 18

S. *Lord, wherefore didst thou commend thy soule into thy Fathers hands?*

Luke 23. 45.

C. To teach thee what thou shouldest doe, being to depart this life.

Ioh 13. 1.

S. *Lord, wherefore did the vaile of the Temple rend in twaine at thy death?*

Mat. 17. 51.

C. To shew that the *Leuiticall Law* should bee no longer a *partition wall* betweene

Eph. 2. 14. Heb. 10. 19, 20.

Iewes

Iewes and *Gentiles*: and that the way to Heauen is now open to all beleeuers.

S. *Lord, wherefore did the earth quake and the stones cleaue at thy death?*

C. For horrour to beare her Lord dying: and to vpbraid the cruell hardnesse of sinners hearts.

Mat. 27. 51.

S. *Lord, wherefore did not the Souldiers breake thy legs, as they did the Theeues who hanged at thy right and left hand?*

Exo. 12. 45 Ps. 22. 16. Zac. 12. 10

C. That thou mightest know, that they had not power to do any more vnto mee, then the Scripture had foretold, that they should doe, and I should suffer to saue thee.

S. *Lord, wherefore was thy side opened with a speare?*

Ioh 20. 34

C. That thou mightest haue a way to come neare t my heart.

S. *Lord, wherefore ran there out of thy precious side blood and water?*

Ioh. 19. 34

C. To assure thee, that I was slaine indeed, seeing my *heart-bloud* gushed out, & the water which compassed my heart, flowed forth after it: which once *spilt*, man must needs die.

S. *Lord, wherefore ranne the bloud first by * it selfe, and the water afterwards by it selfe, out of thy blessed wound?*

C. To assure thee of two things: 1. That by my bloud-shedding, Iustification and Sanctification were effected to saue thee: 2. That my Spirit by the conscionable vse of the water in Baptisme, and bloud in the Eucharist, will effect in thee righteousnesse and holinesse, by which thou shalt glorifie me.

S. *Lord, wherefore did the graues open at thy death?*

C. To signifie, that *Death*, by my *death*, had now receiued his Deaths wound, and was ouercome.

S. *Lord,*

There is about mās heart a skin called *Pericardium*, cōtaining water, which cooles & moystens the heart, lest it should be scorched with continuall motion. This skin once pierced, man cannot liue. *Columb. Anatom. lib. 7. Horst. de nat. human. lib. 1. enar. 87.5.*

* 1. Io. 5. 6 Mat. 17. 52.

S. *Lord, wherefore wouldest thou be buried?* Mat. 27. 60.

C. That thy sinnes might neuer rise vp to iudgement against thee.

S. *Lord, wherefore wouldest thou be buried by two such honorable Senators, as* Nicodemus *and* Ioseph *of* Arimathea? Ma. 27. 60. Ioh. 19. 39, 40.

C. That the *truth* of my *death* (the *cause* of thy *life*) might more euidently appeare vnto all.

S. *Lord, wherefore was thou buried in a new sepulchre, wherein was neuer man laid before?* Ioh. 19. 41. Ma. 27. 60.

C. That it might appeare, that I, and not *another* arose: and that by mine owne power, not by *another's* vertue; like him who reuiued at the touching of *Eliseus* bones. 2. King. 13. 21.

S. *Lord, wherefore didst thou raise vp thy body againe?* Mat. 28. 6.

C. That thou might be iustified, that thy sinnes are discharged, and that thou art iustified. Ro. 4. 25.

S. *Lord,*

Mat. 27. 52,53.

Act. 17.31

Ps. 119 11 Gal. 6. 17.

S. *Lord, wherefore did so many bodies of thy Saints (which slept) arise at thy Resurrection?*

C. To give an assurance that all the *Saints* shall arise by the vertue of my *Resurrection*, at the last day.

S. *Lord, what shall I render unto thee for all these benefits?*

C. Love thy Creatour, and become a new creature.

The Soules Soliloquie, ravished in contemplation of the Passion of our Lord.

WHat hast thou done, O my sweet Saviour, and aye blessed Redeemer, that thou wast thus betrayed of *Iudas*, sold of the *Iewes*, apprehended as a Malefactour, and led bound as a Lambe to the slaughter? What evill hadst thou committed, that thou shouldest bee thus openly ar-

raigned,

raigned, accused falsly, and vniustly condemned before Annas and Caiaphas, the Iewish priests at the Iudgement-Seate of Pilate the Romane President? What was thine offence? or to whom didst thou euer wrong? that thou shouldest bee thus pitifully scourged with whips, crowned with thornes, scoffed with floutes, reuiled with words, buffeted with fists, and beaten with staues? O Lord, what diddest thou deserue, to haue thy blessed face spit vpon, and couered as it were with shame? to haue thy garments parted, thy hands and feet nayled to the Crosse, to bee lifted vp vpon the cursed Tree, to bee robbed among Theeues, and made to tast gall and vineger? and in the deadly extremitie, to endure such a Sea of Gods wrath, that made thee to cry out, as if thou hadst beene forsaken of God thy Father? yea,

to haue thy innocent heart *pierced* with a cruell speare, and thy precious bloud to bee *spilt* out before thy blessed *Mother's* eyes? Sweet Sauiour, how much wast thou tormented to endure all this, seeing I am so much amazed but to thinke vpon it! I enquire for thine offence, but I can finde none in thee; no, not so much as *guile to* 1. Pe 2 22. *haue beene found in thy mouth.* Thine *enemies* are challenged, and none of them dare *rebuke* Ioh 1. 46. *thee of Sinne*: Thine *Accusers* (that are suborned) agree not in their witnes; the *Iudge* that condemnes thee, openly cleareth thine *Innocency*; his *Wife* Mat. 27. 19. sendshim word, that thee was warned in a dreame, that thou wast a iust man; and therefore should take heed of doing iniustice vnto thee: The *Centurion* that executes thee, confesseth thee of a truth, *to be both a iust man, & the very Son of God.*

The

The *Theefe* that hangeth with thee, iuſtifieth thee: *that thou haſt done nothing amiſſe*. What is the cauſe then, ô Lord, of this thy cruell Ignominie, Paſſion, and Death? I, O Lord, I am the cauſe of theſe thy ſorrowes; my ſinnes wrought thy ſhame, mine *iniquities* are the *occaſion* of thy *iniuries*. I haue committed the fault, & thou art plagued for the *offence*: I am *guiltie*, and thou art *arraigned*; I committed the *ſin*, and thou ſuffereddſt the *death*; I haue done the *crime*, and thou hangedſt on the *Croſſe*. Oh the deepeneſſe of *Gods* loue! Oh the wonderfull diſpoſition of heauenly *grace*! Oh the vnmeaſurable meaſure of diuine *mercie*! The *wicked* tranſgreſſeth, and the *iuſt* is puniſhed; the *guilty* is let eſcape, & the *innocent* is arraigned; the *malefactor* is acquitted, and the *harmleſſe* condemned: what the *vniuſt Man* deſerueth, the

good

good man suffereth: the *seruant* doth the *fault*, the *Master* endures the *stroake*. What shall I say to it? *Man* sinneth, and *God* dieth. O Sonne of God! who can sufficiently expresse thy *loue*? or commend thy *pity*? or extoll thy *praise*? I was *proud*, and thou art *humbled*: I was *disobedient*, and thou becamest *obedient*: I did eat the *forbidden fruit*, and thou didst hang on the *cursed tree*: I played the *Glutton*, and thou *diddest fast*: *Euill concupiscence* drew me to eate the *pleasant Apple*, and *perfect charity* led thee to drinke of the *bitter Cup*: I assayed the *sweetnesse* of the *fruit*, and thou diddest taste the *bitternesse* of the *gall*. Foolish *Eue* smiled, when I laughed: but blessed *Mary* wept, when thy heart bled and died. O my God, here I see thy *goodnesse* and my *badnesse*: thy *Iustice* and my *wickednesse*: the *impiety* of my *flesh*,

the

the *piety* of thy nature. And now, O blessed *Lord*, that thou hast endured all this for my sake; *What shall I render vnto thee for all thy benefits* bestowed vpon mee a sinnefull soule? Indeed, Lord, I acknowledge, that I owe thee already for my *Creation*, more then I am able to pay; for I am in that respect bound with all my powers and affections to *loue* and to adore thee. If I owed my *selfe* vnto thee, for giuing me *my selfe* in my creation; what shall I now render vnto thee, for giuing *thy selfe* for mee to so cruell a death, to procure my *redemption*? Great was the benefit, that thou wouldst create mee of *nothing*, but what tongue can sufficiently expresse the greatnesse of this grace, that thou didst redeeme mee with so deare a price, when I was *worse then nothing*? Surely, O Lord, if I cannot pay the thankes which I owe

owe thee; (and who can pay thee, who bestowest thy *graces* without either respect of *merit*, or regard of *measure*?) it is the abundance of thy *blessings* that makes mee such a *bankerupt*; that I am so farre vnable to pay the principal, that I cannot possibly pay so much as the interest of thy loue.

But, O my Lord, thou knoweſt, that since the losse of thine Image, (by the fall of my first vnhappy parents) I cannot loue thee with all my might, and my minde, as I should: therefore as thou diddest first cast thy loue vpon mee, when I was a *childe of wrath*, and a lumpe of the lost and condemned world; so now, I beseech thee, shed abroad thy loue by thy Spirit through all my faculties and affections: that though I can neuer pay thee in that measure of loue which thou hast deserued, yet I may endeuour

endeauour to repay thee in such a manner, as thou vouchsafest to accept in *mercy*; that I may in truth of Heart, loue my Neighbour for *thy sake*, and loue thee aboue all for thine *owne* sake. Let nothing be *pleasant* vnto me, but that which is *pleasing* vnto thee. And, sweete Sauiour, suffer me neuer to bee lost or cast away, whom thou hast bought so dearely with *thine own* most precious bloud. *O Lord let me neuer forget thine* infinite loue, and this vnspeakable benefit of my *Redemption*: without which, it had bin better for me neuer to haue beene, then to haue any being.

And seeing that thou hast vouchsafed mee this assistance of thy holy Spirit; suffer mee, O heauenly Father, who art the Father of Spirits, in the mediation of thy *Son*, to speake a few words in the eares of my Lord. If thou, O Father, despisest

despisest mee for mine iniquities, as I haue deserued, yet bee mercifull vnto mee for the *merits* of thy *Sonne*, who so much for mee hath suffered. What if thou seest nothing in mee but misery, which might moone *anger* and *Passion*? Yet behold the *merits* of thy *Son*, and thou shalt see enough to moue thee to *mercy* and *compassion*. Behold the *mystery* of his Incarnation, and remit the *misery* of my transgression: And as oft as the *wounds* of thy Sonne appeare in thy *sight*; Oh, let the *woes* of my sinnes be hid from thy *presence*. As oft as the *redneesse* of his bloud glisters in thine eyes; Oh let the *guiltinesse* of my sinne bee blotted out of thy *Booke*. The *wantonneesse* of my flesh prouoked thee vnto *wrath*: Oh, let the *chastity* of his flesh perswade thee vnto *mercy*: that as my flesh seduced me to sinne, so his flesh

may reduce me vnto thy *fauor*. My *disobedience* hath deserued a great reuenge, but his *obedience* merits a greater weight of mercy: for what can man deserue to suffer, which God, *made man*, cannot merit to haue forgiuen? When I consider the *greatnesse* of thy Passion, then do I see the *trunesse* of that saying; that *Iesus Christ came into the world to saue the chiefest sinners*. Dareſt thou then, O *Cain*, say, *that thy sinnes are greater then may bee forgiuen*? thou lieſt like a murtherer: The mercies of *one Christ*, are able to *forgiue a whole world of Cains*, if they will *beleeue* and *repent*. The sinnes of all sinners are *finite*: the mercies of God are *infinite*: Therefore, O Father, for the bitter death and bloudy passion sake, which thy *Sonne Iesus Christ* hath suffered for mee, and I haue now remembred vnto thee, pardon and

and forgiue thou vnto mee all my sinnes, and deliuer me from the curse and vengeance which they haue iustly deserued: and through his merits, make mee, O Lord, a partaker of thy *mercie*. It is thy mercy that I so earnestly *knocke* for. Neither shall mine *importunitie* cease to call and knocke, with the man that would *borrow the loaues*, vntill thou arise and open vnto mee thy *gates* of *Grace*. And if thou wilt not bestow on mee the *loaues*; yet O Lord, deny mee not the crums of thy mercie, and those shall suffice thy hungry handmaid.

And seeing thou requirest nothing for all thy *benefits*, but that I loue thee in the *truth* of my *inward* heart; (whereof a *new Creature* is the truest *outward* testimony,) and that it is as easie for thee to make mee a new creature, as to bid me re-

be such: *Create in me, O Christ, a new Heart, and renew in mee a new spirit*: and then shou shalt see how (mortifying old *Adam* and his corrupt lusts) I will serue thee as thy *new Creature*, in a *new* life; after a *new* way: with a *new* tongue, and *new* manners: with *new* words: and *new* workes; to the glory of thy Name, and the winning of other sinfull soules vnto the *Faith* by my deuout example.

Keepe mee for euer, O my Sauiour, from the torments of *Hell*, and Tyranny of the *Deuil*. And when I am to depart this life, send thy Holy *Angels* to carry mee, as they did the soule of *Lazarus*, into thy Kingdome. Receiue mee then into that most joyfull *Paradise*, which thou didst promise vnto the penitent *theefe*; which at his last gaspe vpon the Crosse, so deuoutly be-

and thy mercy and admission into thy Kingdome. Graunt this, *O Christ*, for thine owne mercies sake: to whom (as it is most due) I ascribe all glory, and honour, praise, and dominion, both now and for euer. *Amen.*

FINIS.